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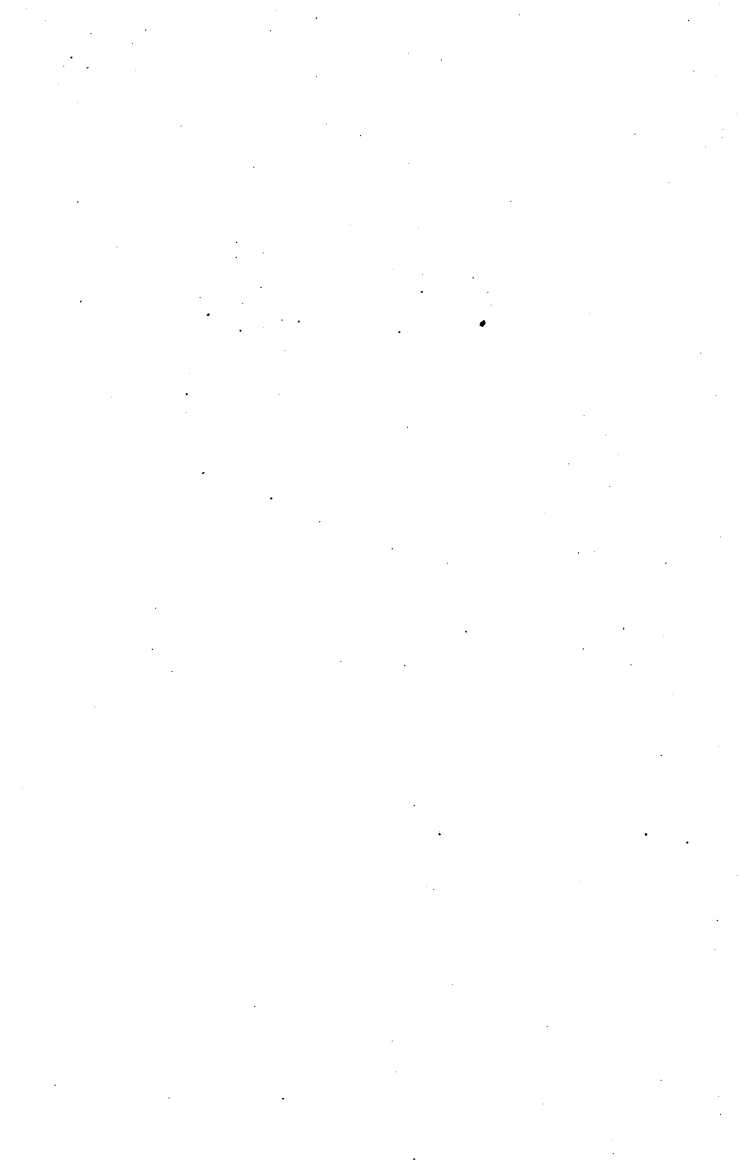
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THE KING AND HIS KINGDOM.

IN TWO PARTS.

PART I.

THEOLOGY "*theos*" GOD "*logos*" DISCOURSE—
DISCOURSE ON GOD.

PART II.

CHURCH ORGANIZATION, WHAT IT IS, AND HOW
IT IS DONE—THE SELECTION AND AP-
POINTMENT OF ITS OFFICIARY.

BY
J. CARROLL STARK
Verbi Dei Minister.

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DEDICATION:

TO MY FAITHFUL WIFE,
WHOSE EARNEST ANXIETY HAS
CAUSED ITS PUBLICATION; AND WHO HAS
SHARED WITH ME ITS LABORS—
I INSCRIBE MY BOOK.

—THE AUTHOR.

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J. CARROLL STARK

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PREFACE.

Because, for years our leading brethren have felt the want of something better than our present system of church organization; and because I have long known it to be as faulty in its application as it is unscriptural in its conception; and, that its tendency is to disturbances in the church of God, and discord among brethren in Christ; with no means for correcting errors, or checking heresies; and believing the whole system to be open rebellion against the King Eternal, Immortal, Invisible—the only wise God our Saviour; and having waited long for some one, more competent, to enter a protest, against the old, and give an outline of a scriptural system of church organization, that was tried under apostolic direction, and found to work harmoniously then in the churches.

But all seeming to think it sacrilege, to meddle with our Bethany republican system, which enfranchises the child the day, he, or she, is born; I have taken it upon myself to set forth a scriptural

system of church organization. For it I claim no literary merit—no eloquence of expression, or beauty of style, or wisdom of man; but a system, supported by correct scriptural exegeses, easily understood and of practical utility in its application.

I must acknowledge myself greatly indebted to Paul for many suggestions; for I have consulted his works very largely, as also the works of the other apostles, which have been of great help to me in my investigations, also Jesus Christ and the prophets have assisted me much.

I am sorry I can refer to no other writer who has been of much help, for since "Popular Government" has agitated the minds in the political world, most writers have sought to engraft it into the kingdom of Christ.

I shall review no authors, but simply set forth in my own style, my own *faith*—(not *views*)—and let others make the comparison.

Upon subjects of much controversy I have admitted considerable repetition; as in the discussion of the Word in generation, redemption, and regeneration, as spoken by God, embodied in Christ, and preached in the gospel; and also of the

Holy Spirit and *his* personal work, when embodied in the apostles; and *his* work now, through the church. There is also some repetition on the subject of faith in its different applications; and some in the discussions of the form of church government. All of which seems necessary since the book is not written for the schools, but for the masses, and hence the necessity of showing the application to the different phases of the subjects considered.

We expect it will be criticised, with severity, for it is not, itself, conservative. Little souls of much learning will criticise its style, logicians its logic, fogyism its "new departure," and men of God its scripturalness and faithfulness to the word; but we expect to reply to none.

We expect its reading will beget thought, and lead some, who can, to write better; and we send it forth, under God, as bread upon the waters; and like seed sown we expect it will bring forth its fruit in its season.

On the altar of truth, I would then lay my offering. If acceptable to God may He by His providences raise up men to defend it; as I know the prince of all darkness will attack it; but if con-

trary to His word, I pray He may raise up some one, who will show us the right way as He gives it; for I know we have not as a people yet found it.

J. CARROLL STARK.

PART I.

CHAPTER I.

STATEMENT OF PHILOSOPHY.

Old theories, and theological speculations have in the past decade been on the decline, and interest in them ^{is} waning, and the world is calling for the practical in religion. This cry has become a fad with those unable to comprehend a theory, however clearly defined.

Righteousness goes much farther than tenets, and dogmas. And yet without some clearly defined theory, the heart is set afloat, to be carried with whatever currents it may chance to fall into. Without some well understood tenets, a man at once comes under the influence of his environments, and is carried about with every wind of doctrine by the slight of men, who, with cunning craftiness, lie in wait to deceive; being swayed entirely by his surroundings, whatever his surroundings may be. But if a man is to be led by

faith, he must have something to believe. To have faith in a leader, one must know something of his character, and before we can trust him with confidence implicit, we must have a conception of his trustworthiness.

Perhaps there is no better sign of our religious retrograde, than the present want of a desire to know the ground on which we stand, and the firm rock upon which the faith, once delivered to the saints, is based.

The cry to act without knowing what to do, and to follow without knowing who is the leader, savers too much of carnality, partaking more of the flesh than of the spirit. I accept it as axiomatic that to be led by faith we must have faith in some leader; and to have faith in a leader, we must have knowledge of his character and power. Implicit submission must come from implicit trust, as the result of implicit confidence, based upon a proper conception of the wisdom, goodness, power and character, of him we trust. I cannot conceive of faith without trust. One who trusts without knowledge is blindly led without sense, and from safety. To be led by faith, is to be led by one in whom we have faith. Confidence in another,

makes us believe what he tells us. So faith in God, causes us to believe what He asserts, and do what He says. Such is the faith the Lord requires; and nothing else is acceptable to God.

Faith is the reception of truth into the mind—into the spirituality of a man. The mind is made up of what we receive into it, by believing. Whatever I believe becomes a part of my spiritual being; a part of my mind, of myself, a part of that which Paul says dwells in this tabernacle, tent, or body. It is this which puts off this body, and puts on a better one when it comes into the presence of Christ. (2 Cor., 5.) Whatever a man receives by faith becomes a part of his spirituality. Believing, we absorb the things believed into our inner self—into our mind, which is thus developed into the likeness of what we have received. If by faith we take into our mind the things of Christ, our inner man becomes partaker of the mind of Christ, through the things he teaches. His thoughts become our thoughts, and “the mind of Christ dwells in us richly.” He has entered into our spirituality, and the image of Christ is implanted in our spiritual nature. We have the spirit of Christ. Faith is the only way by which a man

can take in the spirit of another. Whatever I disbelieve I reject. Whatever I believe becomes a part of me—of my inner life—myself. If one, by faith, receives the teachings of Mahommed, he receives the spirit of Mahommed. If he accepts the teachings of Calvin, or Wesley, or Luther, or Ingersol, he receives the spirit of him whose teaching he believes. If one has confidence in another, he has confidence in his words. If a man believes in God, he believes what He says. We can't conceive of one believing in God, and doubting His word. We can believe *in* God, before He speaks, but if we have believed in Him, all His instructions will be received as soon as spoken.

“Abraham *believed* God, and it was accounted to him for righteousness.” He received God's words into his mind, and they went into his life. He was led by His word from his fleshly kindred, and when he went forth in harmony with that word, he was led by faith. To be led by faith is to obey the teachings of our leader. Such teaching has taken possession of our spirits, and by faith in His teaching, we are led by his spirit. A man's spirit goes out in his teaching, and enters into the conscience, heart, and life of him who believes it. So

God's teaching goes out in His word. His words are spirit, because they embody the thoughts of His spirit, and whoever receives them into his spirit—his mind—by faith, receives the spirit of God. If he obeys God's word, he is led by the spirit which gave it.

The desires, feelings, passions, and emotions of the outer man are of the flesh, and are contrary to the better judgement. The natural man seeks the enjoyment of his natural passions, appetite, and lust; and in the development of his spiritual or better judgement—the judgment of his mind, this natural law in his members wars against the law of his mind, and brings him under the control of sin, which is in his members. It often captivates him so that he cannot do the things he would—the things of his will, mind, or enlightened judgment. (Ro. 7.) From this, the stern requirements of the Jewish law could not deliver him. "The law was just and good," but his sympathies, emotions, and pleasures, were all on the fleshly side, and fear of justice could not hold him in restraint.

Where then must he look for deliverance? It must come through the captivating influence of the loving Christ, as He is set forth in the gospel.

The law was just, and holy, but captivated with the enjoyments of the flesh, and pleasures of life, he could not keep it. Man acts from love. Out of the good treasures of the heart, are brought forth things which are good. If the heart is fleshly, carnal, and selfish, it will bring forth that which is bad. (Luke, 6: 43-45.) To overcome the flesh, it was necessary to show the loveliness of obedience in the character of Jesus Christ, which, to the one spiritually cultured, would make a life like His, transcendently more enjoyable, than a life of fleshly pursuits.

Thus by looking into the face of Christ, by whom we are captivated, we are changed into his image step by step,—“from glory to glory, as by the spirit,” or teaching of God in His word. (2 Cor., 3: 17-18.)

The Lord is that spirit by which the change is wrought. We are transformed by the renewing of the mind, into a proving, or the showing in life, what is acceptable to the will of God. (Ro. 12:1-2.)

This must come through the revelation of God, and this revelation must be taken by faith—by the act of believing it—into our mind before it can reach the affections, and lift a man from the

fleshly into higher conceptions of spiritual beauty and loveliness. Faith in spiritual teaching is the only way the heart can be reached and attuned to heavenly minstrelsies. God puts no difference in men, purifying the hearts of all by faith. Not *because* of faith, but faith in the word of God, revealing the charms of righteousness, and the love of the Crucified, is the means by which the heart is cleansed from sinful lusts, and fleshly desires, and made to delight in the glory of the spiritual—the heavenly.

Being delivered from our carnal enjoyments through the wonderful loveliness of Christ, in His manifestations of the word embodied in the flesh, we no longer delight in seeking after that which is carnal, for the culture of our spirits has quickened our bodies to spiritual energy, and made them alive to God by the spirit of the teaching which we have imbibed, and which now dwells within us. We have taken the teaching of God's word into our minds, by faith, until our spirituality is cultured into a development "from glory to glory," till it has overshadowed the flesh, and we are led by our cultured spirit in the way of right; proving, or approving the things acceptable

to God, instead of being led by our fleshly appetites, passions and lusts. Such are led by faith in the word of God—led by the spirit of God through faith.

Without teaching there could be no faith. Faith comes by hearing the word, (Ro. 10: 17.) and when thus received, it overcomes the worldliness of the flesh, because the mind, or spirit, is exalted above the force of fleshly instincts, and passions.

To have such a faith, we must have a clear conception of God, and Christ. The truth must be preached in its fulness. Men's reason must be exalted, and enthroned. The philosophy of redemption must harmonize with the great facts presented, and understood.

Many minds cannot believe God was so barbarously gross as to demand the terrible sacrifice of His Son with no philosophy to sustain such a demand, except His love for blood, and woe, which was simply transfered from man to Christ. That which is received into the mind by faith, must not only develop the conscience, but it must captivate the sympathies, and subdue the will. The manifestations of God under the Old Testament

dispensation, might, and did enlighten the judgment, but it could not restrain the flesh, with its passions and desires. The law in their members was continually warring against their better understanding, and bringing them into sin, where transgression was death. The preaching of the word of God, through the gospel of Jesus Christ, can alone deliver them, by captivating the heart's sympathies, to a transforming of the life, through a renewal of the mind. (Ro. 12: 2.) The spirit of God has by this means, not only renewed the mind, but also won the heart's affections, and transformed the life into a joyful service of the loving Master, and the life they now live, they live by faith in the Son of God.

Such is the work of faith, when the teaching is truth. Such are sanctified by the truth. "God's word is truth." Such a system is in perfect harmony with the laws of the mind, and well adapted to human wants, as God has fashioned us.

It is thus the heart is purified by faith, because the things we take into it are pure, and are taken in through the teaching of the word that is preached. If anything else is taken in, the heart is left impure, and depraved by being deceived.

Deception is of the devil. Whoever is deceived is led by the devil, has the spirit of the devil. Paul says Adam was not deceived. His was willful transgression. But the woman was deceived, and was an equal transgressor. Her woes were no less because she was deceived. It is truth that saves, if believed. It is error that damns, if believed. Belief of error, is disbelief of the truth. Every man believes something. It is not the act of believing that saves, but the things we believe. If you believe error it will damn you. If you believe truth it will sanctify you. (John 17: 17 and I Peter 1: 2 and I Thess. 2: 13.)

Error is eternally injurious, and is of the devil, from whom every error comes. The devil saves no one. All error is deception, and all deception is from him. Eternal death, hangs upon mistakes. It is perilous to be wrong. Truth is of God, and if believed is the saving of the soul. (Heb. 10: 39.)

If we "Know the truth, it will make us free, and we will be free indeed," Jesus has said. He also said: "I am the truth." By believing the truth, you receive Christ into the soul. 'Tis thus he is your "hope of glory." By rejecting the truth, you receive error, and Christ is shut out. By following

error, you are led by the devil into darkness, and death, and the end of all darkness is hell.

The question is not of the act of believing, for all men believe something; but of what you have taken into the inner man. The gospel is the power to save, when believed, or when taken into the mind, or spirit of the man. The gospel only affects those who believe it, and hence it is God's power to save, only the believer.

Many in the days of Christ did believe, but were so infatuated with the fleshly they would not confess it, delighting more in the praise of men, than of God. (John 12: 43.)

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CHAPTER II.

STATEMENT OF THEOLOGY.

Often is the question, in some form, asked if we are Unitarian in belief? We answer emphatically "no." Are we then Trinitarian? And with the same emphasis we repeat our "no." We are far from endorsing the speculations of either class. We cannot accept the statement of the creeds, of one God in three, without body or parts; and find nothing in the Sacred Oracles about an Eternal Son; one of the same age of the Father. Many of these theological statements we reject as being incomprehensible. Yet we have but one article to our creed, and every one wishing to join our ranks must unfalteringly subscribe to the sonship and divinity of Jesus of Nazareth, as the Christ of God. The only question we propound is concerning their faith in Him, as the Son of the Highest. To their faith in Him, and His divine mission, they must give incontestable proof, by being baptized into His name, and arising to a new life in His service.

We also believe in the one God, and Father of our Lord Jesus Christ; and we agree with Paul, that, "to us there is but one God, the Father, out of whom are all things and we by Him, and one Lord Jesus Christ through whom are all things and we through Him." (1 Cor. 8: 6.)

Thus we find no scriptural foundation for ultra Unitarianism. Indeed the scriptures say nothing about it, but present the Son as equally divine with the Father, and in the work of developing the race is not only one with the Eternal, but through Him, and by Him, the Father has wrought His work, and finally crowned Him above all principalities, and powers, and gave Him a name transcendentally glorious; requiring all among the heavenly, the earthly, and the infernal to bow the knee before Him, and confess the majesty of His wonderful name.

But we are equally dissatisfied with the statement of Trinitarianism. We cannot conceive of three God's without body or parts, and one God in three, and three in one. Though Christ announces the husband and wife as one flesh, yet we know there is a distinction between them. He also assures us that Christ Jesus, and the church are

one, yet we know there is quite a distinction between them, with Him on the throne and the church in the valley of woe.

He also asserts that, He and the Father are one; and yet from a careful study of the sacred writings we learn most clearly that the work of the one, does not infringe upon the other, and the work of the Holy Spirit, does not supercede the work of the Father, nor the work of the Son, but each have their own allotment in the system remedial.

The Roman Catholic statement of views is just as unfortunate, and unsatisfactory upon this subject.

Being beyond our comprehension we shall be loth to accept any statement, not clearly defined in the Holy Oracles. To ascertain the teaching of the scriptures upon the position, and power of Father, and Son, and Holy Spirit in their individual work, is the design of our present study.

Paul emphatically declares, "There is none other God but one," (1 Cor. 8: 4), in antithesis to the expression, that in the world there are God's many and Lord's many; but to us—the saints, there is only one God and Father, and one Lord Jesus

Christ, making a clear distinction between the one God and Father of all, *who is above all*; and one Lord Jesus Christ through whom are all. To find that distinction will be the design of the present writing.

Evidently the God of whom Paul speaks, is the Jehovah of the Fathers, both Jewish and patriarchal. He is declared to be the Father of our spirits; by whom the worlds were made; who in the beginning created the heavens and the earth—the God of all providence, the author of all laws, the embodiments of all attributes—of power and wisdom, and goodness, and truth, and justice, and mercy, and love, in all their perfection and infinitude.

He created all things, and from Him all things proceed. Solomon personates Him as Wisdom, saying: "Wisdom hath builded her house" and, "Wisdom crieth without; she uttereth her voice in the streets." And John declares "God is love," and Jesus affirms, "God is spirit;" and the ancients ascribe holiness to Jehovah; and it is said "mercy belongeth to Him"; and it is affirmed, that, "He is true, and in Him is no lie." Indeed all the attributes that can be found in the universe, and manifested in His works, were in Him in all their perfection,

and in perfect combination, and infinite harmony.

In His immutability, omniscience, omnipotence, and infinity, He dwelt in the fulness of His perfections, and vastness of His infinitude—the incomprehensible, eternal personification of immensity, in spirituality, “from whom all things consist.” The “one God”—“God alone”—“with none to come after Him, and none before Him,” (Is., 44: 6 and 45 and 45: 5, 6, 14, 18, 21, 22.) He is the God of all providence, and makes ample provision for all His creatures; and to Him all prayers ascend through Jesus Christ; as we are taught by the Holy Spirit how to pray, and what to pray for.

If as the Psalmist says of His creatures, “In wisdom hath He made them all,” the wisdom must have dwelt in Him, “ere the morning stars sang together, or the sons of God shouted for joy”; before an angel’s wing flitted through space unmeasured, or the song of a seraph shocked the silence of God—ere a universe was.

As wisdom dwelt in Him, so in Him dwelt also, all the attributes found in the universe. He could not put into a solitary creation, that which He did not in Himself possess. Every attribute proceeding from Him, must have dwelt in Him, ere it went forth,

Because God thought we think; because God spoke we speak; "We love because God first loved." No power could have been put into a law, except it was first found in God. If there is an attribute in the universe, it must have been in the author of the universe, before the universe was.

If there is beauty in the world, or the conception of beauty in us, it must have been in the Eternal before it could have been conferred. No evolution could produce it. Wisdom, thought, love, mercy, grace, sympathy, power, order, force, etc., must have been attributes of Jehovah, or they could never have gone forth from Him. Whatever attributes you find in all this vast domain, must surely have dwelt in Him from the beginning. If God had not had thought, He could not make us think. So of love, and speech, and sympathy, and pity, and mercy; and the nearer to God we get, the stronger are our possessions in these attributes. They must have been in God before they could have been conferred on us. Not one could grow, without the power to grow was given it.

Jesus says, "God is Spirit," and John says, "God is love," and adds, "everyone that loveth is born of God, and knoweth God." Where love is, God is.

Love is of the Godhead, and "he that dwelleth in love, dwelleth in God, and God in him." Prof. Drummond translates that beautiful passage, "We love, because God first loved." To love as God loved, is the reception of God in the soul.

Christ says, "I am the truth." The reception of truth in the heart, is the acceptance we make of Christ; and hence there is no other way to receive Him but by faith—by believing the word of God, which is truth. We only know either, by the spirit God has sent into the world. So of all the attributes of God. The reception of them into our spiritual being, makes us Sons of God. With us they are clothed with the flesh; with God they are infinite. The same in essence, but different in degree. One who loves and admires them in us, loves and admires God.

All these, and more, dwelt in Jehovah—they were Jehovah ere the circles of Neptune, or the cycles of Uranus, and of all the stars, and suns began.

Before a note was heard, or an angel's harp-string vibrated to His praise, God dwelt in the vastness of himself alone. Not a single creative energy had gone forth; but the time drew

near. "In the beginning God created the heavens and the earth." Creation had a beginning. "By Him all things consist." (Col. 1: 17.) He made the satellites, and planets, and suns, and gave laws to each. He made the mighty forest trees, and the little arctic mosses that grows amid the snows of the upper zones. He made the great leviathan, and the little animalcules of the old gray sea. He made the bulky mastodon, and also the tiny mouse. He made the boa-constrictor, and He made the crawling worm; and gave to all and each the laws which govern them; and he has continued to execute all these laws since time began. The execution of a law, requires vastly more than the making of it. A little gathering at our capital can make our laws, but it requires the whole national police, with the moral support of the nation, and the force of the whole army perhaps, to execute them. Laws will not execute themselves. It was not enough to start Uranus in his flight; he must be held in his orbit.

The power that surveyed his first circle, must go with him through all his cycle. The greatest fallacy, outside of the darkness of the abode of the damned, is to think blind nature runs alone, or,

herself executes her laws. 'Tis hard to learn what nature is. Sometimes men talk of nature as her laws—the laws of nature as the supreme thing. But laws have no power of themselves. They are but the rules of government—the rules by which the governor controls the governed. Sometimes they talk of nature's laws; then what is nature which owns, and executes, and controls the laws? And daily, hourly, aye, every moment watches them with such vigilance.² Why not call that being God, and worship him as he himself reveals we should?

“The heavens declare the glory of God and the firmament showeth His handywork. Day unto day uttereth speech and night unto night showeth knowledge.” It did not come by blind chance. “Night and day *showeth knowledge*” in the maker. 'Tis thus the great and mighty God, whose wonderful power, and wisdom, is seen in His creative work, is just as clearly seen in His protecting care and providence, as when He said “Let there be light”; and the aurora sparkled on His vast domain. He is still the “Father of light from whom cometh every good and perfect gift.” (Ja. 1:17.)

To Him we offer prayer and praise. He is the

Father of all merices. We should not pray to Jesus Christ, but to the father in His name. We pray not to the Holy Spirit, but as the Holy Spirit teaches.

God is still the God of providence, and the Father of mercies; as when His ancient people walked beneath the pillar of fire, onward toward the promised land—the same unchanging, unchangeable God. He is the Father of our Spirits; and we are sons, and daughters, of the Lord Almighty. In every need we look to Him. He knows our frame, and to Him, as children of a father, we look for gifts. To Him alone we pray and offer thanks, for He is our Father, and the God and Father of the Lord Jesus Christ. Jesus says, "Whatsoever you shall ask the Father in my name."

Never did Jesus teach us to pray to Himself; but to the Father through Him, our advocate. Jesus says: "Enter your closet, and shut your door, and pray to your *Father* who will hear in secret, and *Himself* reward you openly."

Much might, and ought to be said on prayer. Not that we might learn to say our prayers, but that we might learn to pray. The man who *prays*

will need no form of prayer, expecting to be heard for nice speaking. The spirit within Him will make intercessions with groanings which he cannot utter; but he who "knoweth what we have need of, before we ask Him," will not need that it be read from a book.

Let us learn to pray. Lord teach us to pray, and not to say our prayer—to pray as we ought to our "Father who art in heaven" "from whom cometh each good and perfect gift" and not to the Son or the Spirit. God is the Father of mercies, the God of all comfort, who sendeth rain and makes the flowers bloom, and corn in valleys grow." "By Him we live and move and have our being"; for from Him went forth all things we behold. To Him belongeth all praise and thanksgiving, for from Him all blessings must flow.

No image can represent Him; no likeness in heaven, or on the earth reveals Him. He is spirit and must be subjective, to men, and not objective. Through the first, and second Dispensations He was not an *object* of worship, but a subject. Men worship their idea, or conception of God.

It was a mistake when the Samaritans said, "we worship the same God." To worship the

same subjective God we must have the same conception of God, and His attributes, and infinitude.

To call Him by the same name, does not make Him the same God to all. By worship, we assimilate ourselves to the being we worship. This is the law of all worship, and is as certain as the law of cause and effect.

It was necessary that He, who, to the patriarchs, and Jewish fathers, was subjective, should embody Himself in a form objective, that all who believe in Him may have the same conception of His character, and image. Nothing less could bring unity to His people, and harmony among His followers. The subjective God must be changed to an objective God.

Nothing less could save men from idolatry. Those who held Him as a fountain of light, would find an image of Him in the sun; or of strength, it would be in the leader of their herds, etc.

Since man was found incapable of perfect spiritual worship, the "express image of His person" or being, embodying all His attributes—a perfect representation of Himself—must be introduced to a lost race, in order that all men may worship the same God in harmony and unity. Thus in Christ was united the subjective and objective God.

CHAPTER III.

THE WORD.

All the attributes of Jehovah were *within* Him, but as yet without manifestation or effect. While *in* Him, these attributes in their combination were God, for each being infinite in itself, they were infinite in their combination, and the combination was infinite in its completeness, so that nothing was wanting in Him, but "In Him all fullness dwelt."

While all His attributes were within Him, they had no effect upon anything outside of Himself. We have no sympathy whatever with pantheism; that God permeates the universe as simply the life of matter; as the human soul dwells in the material body taking the control thereof, and imparting to it life, or action; but possessing all these attributes He dwelt within Himself; in the fullness of spiritual infinitude. All that was spiritual was embodied in Him, but as yet all were unexercised.

With the power to create, not a world was

made; with wisdom to arrange a universe, nothing was done; with love to save the lost, there were none to loose. Dwelling in all His attributes, and all His attributes dwelling in Him, there was nothing made until the power to create went forth from Him, or was from Him *expressed*. I use the word "express" in its primary latin signification. The power *within* Him, must go forth *from* Him, to reach that which is *outside* of Himself. "God is Spirit." (John 4: 24.) All His attributes belong to spirit; and to teach the material they must be *expressed* from the spiritual, personal, infinitude.

But in the expression, the spiritual will go forth. His attributes are power, love, purity, etc. These attributes form, or comprise the Jehovah we adore. If He expresses his power, He puts His power into the expression that carries it. If He sends forth His love, His love goes in the vehicle which conveys it.

If His love is found in man God dwells in that man. (1 John 2nd and 4th.) If he puts power into His word, He puts Himself into His word, and so of all His attributes. There is reason and philosophy in the remark, "The word was God." (John 1: 1.)

Going *out* from Him—proceeding out of the Father, as that by which "all things were made that were made," there is beauty, adaptabil-

ity, and correctness, in the figure used by the apostle, "The first born of every creature"—"called the Son of God." All else were the creation of God. It takes little comprehension, to apprehend the distinction between a paternity and a creation—between a cart made by a man, and a child born of his life; between a man made in His image—the image of God; and a Son born of Himself—proceeding out of the Father, and carrying all the fulness of God—the fulness of his spiritual personality—"The express image of Himself." (Heb. 1: 3.)

He received His name, and power by inheritance, (Heb. 1: 4), as the word of God; into which God put His wisdom, power, truth, love, grace, purity, and knowledge—Himself into His word, "and the word was God."

"By it was everything made that was made." By it he winged the forest in its foliage; mantled the earth with its verdance; stained the flowers of the valleys; tinted the roses of Charon, and decorated the hills into loveliness. By it He garnished the heavens, and stayed the proud waves of the sea, and sent Neptune on his flight. By it He made Venus to sparkle, and Mars to twinkle, and

the moon to shine. "He spake and it was done, He commanded and it stood fast." He *said*, "let there be light," and the first morning appeared. He said, "let there be a firmament in the midst of the waters," and the atmosphere was weighed against the sea, and the dry land appeared.

"He said!" "*He said!*" "*He said!*" and every orb in the siderial heavens commenced its circles, and its cycles. His power, and wisdom, light, life and love—His conception of order, and knowledge of the beautiful, all, were put into that word; and by it, He gave laws to all things He had made—all creation.

God was not truth; He was "true and in Him was no lie"; and when He puts Himself into His word, that "word was truth," whether embodied in the flesh, or proclaimed in the world.

We cannot place a restriction upon God's attributes. We cannot divide them up. You can not take out truth, and leave the rest. God is infinite in all His parts, and infinite in the combination.

Where He goes, He goes in His infinite proportions. You can't take God into your heart by taking love alone. Truth, and mercy, and justice,

and holiness, must all go in together with love. You cannot love like the Saviour, and lie like the devil; you cannot rob the rich with injustice, and give to the poor with compassion; you cannot be as proud as Lucifer, and as humble as Moses; you cannot divide up God's attributes and receive what you like and reject what you choose, and possess God in the soul. If you love as God loves "God is love," you have God in your heart; if the truth you receive, (Jesus says, "I am the truth,") you have taken in Christ by faith: if you have a full, clear understanding of things heavenly you possess the Holy Spirit. But if you have hatred in the heart, and receive false teaching, accepting of error, and are untaught and unteachable, in spirit you are devilish, without God, and without Christ, and without hope. You cannot reject God's truth, and receive God's Son, nor His love. Whosoever receives God must receive Him in all His attributes.

Truth is as dear unto God as love and mercy. Infinity has no darling attributes. As God is true, His word is truth. Truth, wisdom, power, light, life, law, and all went forth in God's word.

By His word, was man made, and for his

development God talked with him in the garden, in the cool of the day; giving him instructions by speech as He walked beside him; talking to him as man talks to man. He gave him instructions in the right, and His word became man's law of life.

"The Lord said!" *"The Lord said!"* is the oft repeated declaration in the history of that age. He said "Thou shalt not," and man disobeyed. The law was broken and man was a sinner, under condemnation of death, with infinite justice, and infinite truth, standing side by side, with infinite love and mercy. How then can God be just, and from love and mercy justify a sinner, permitting him to violate His laws with impunity? Were Neptune to violate God's law of gravity, chaos would result in the heavens. If an animal for once violates the law of its being, death passes at once upon him. In the whole universe, the transgression of law is sin; and the result of sin is death. Why then should man be exempt? If man escapes, God's truth and justice has failed, and our faith is ruined. Since faith is the substance of things hoped for, our hope is gone. God is dethroned, and man is without hope, and without God in the world.

Better that the whole human race should die, and heaven and earth dissolve and pass away, than that one jot, or tittle of His law should fail.

CHAPTER IV.

PHILOSOPHY OF REDEMPTION.

Since death had passed upon the race, some scheme must be arranged by which the transgressor of God's word, may be reconciled without the sacrifice of God's justice and truth.

Many are the illustrations God has given of His veracity, under the old dispensation. We notice a few of the most striking. Under the law it was announced, that whoever should touch the ark of the covenant, except he were a priest, he should surely die. When David would bring the ark of God from the house of Abinadab, Uzzah and Ahio, sons of Abinadab, drove the cart on which it was placed; and as the oxen shook the cart, Uzzah, with honest intent, put forth his hand to steady the ark; and God smote him for his error, and he died. God could not tell a lie to save the life of one, however honest he might be. Honest error, though not so culpable, is equally injurious with willful transgression. The affect of poison is

the same when taken by accident, as when taken with malicious intent. God's law in nature knows no difference.

So also the people of Beth-Shemesh, on the return of the ark from the Phillistines, ventured to look into it to see if any of its treasures were gone, and fifty thousand, three score and ten were cut off. God could not tell a lie to save even a multitude so vast. What were the lives of 50,000, compared with the faithfulness of God's words and the assurance we have in its truthfulness? It came to the prophets of olden times, and "holy men spake as they were moved by the Holy Spirit." Of all their utterances, we recall, "The word of the Lord came to Isaiah," or Amos, Hosea, Jeremiah, or Elijah; and all the prophets. God led humanity only by His word; and the same power by which He created man, He sought to direct him; yet the word was disregarded, and the power of Jehovah was ignored by a rebellious people. How then can God be just, and let the rebel live? This was the wonderment of the ages. In the temple, in the "Holiest of all," were two seraphs, one standing at either end of the mercy seat, with wings extended wide, and faces bent

toward the mercy seat, as if wondering how God can be just, and save a sinner.

Paul says the mystery was kept secret since the world began, and is only revealed through the preaching of the gospel, (Ro. 16: 25) and Peter says, "The things which are reported by them who preach the gospel with the Holy Spirit sent down from heaven, the angels desired to look into. (I Peter 1: 12.) But to them it was a mystery, and the vail, even to the angels, was not uplifted until the word was made flesh, and the Son of God was born in Bethlehem, to die in our common humanity for the race. It was then they saw the plan, and gathering on Judea's hill-tops sang, "Glory to God in the highest," for now there can be peace on earth, (reconciliation) and good will from heaven towards men. This is the first indication of angelic glimpse, of human redemption. It was, to them, a mystery till the word, which John says their "hands had handled " and their "eyes had looked upon," was made flesh—born the Son of God—the Emmanuel; God with us. That mystery is only revealed to men through the preaching of the gospel of the Crucified, as the Son of God, through the embodiment of the word of God.

Whoever introduced a bleeding sacrifice for sin, must have had Calvary in view. From no human standpoint is there any connection between a bleeding animal, and a sinner's guilt. What relation is there between a dying lamb, and a guilty conscience? What is there in all the earth to beget the idea of an analogy? And how, from human reason, could such a thought ever have entered into the world?

Yet animal sacrifice has prevailed, both among the orientals and the occidentals. Wheresoever Adam's posterity have wandered from the door of Noah's tent, they seem to have carried that institution of the patriarchal age, and offered a bloody sacrifice for a sinner's guilt. This indicates that it must have been instituted when the race was in family unity, and was then respected by all.

What started such an idea in every family that went out into the world, and gave it such prominence that every nation, tribe or people, practiced it for thousands of years? The Bible gives the only consistent account of its introduction, and it can be understood only with the idea of the embodiment of the word of God in humanity, for a sacrificial offering on Calvary. Then the figure

is perfect, and we understand that Jesus was slain in the figure of a lamb, from the foundation of the world. The "world" in this passage has reference to society. God founded society in worship, and there is no society without worship. There can be none.

It takes two or more to make society; and the selfish man, dwelling in himself alone, can be society for none. One must take others into his heart, or he dwells alone; no matter how thickly populated may be his surroundings. No environments can give society to the selfish soul; and there is no development of the heart but in worship. When God organized society just outside of Eden's gate, He gave the altar and sacrifice as the foundation thereof, and in the lamb, was Christ slain by figure. The figure was a complete representation of Jesus without a sin-scar; and the unblemished lamb was a beautiful figure of His perfect life. Ask the German pantheist, or the French rationalist, who have each written a book of his wonderful life, if it were not faultless? The sinner laying his hands on the head of the spotless lamb confessed his guilt, and transferred his sins to the victim, and the lamb suffered the penalty of the

law. There is no philosophy in heaven, or on earth, that permits the lesser to atone for the greater. A sheep cannot atone for a man. There is reason, as well as revelation in Paul's statement, that, "It is impossible for the blood of lambs and of goats to take away sin." In it, there was only a remembrance made of it from year to year. Nor could the angels around the throne of God, all offered in a slain hecatomb, redeem us from a single sin. It was not a holocaust demanded; but the violated law must be taken out of the way. This, Paul says was done, "nailing it to the cross." 'T'was thus, He blotted out the things written against us, triumphing over all powers that stood in our way; that justice and mercy might kiss each other, and man return to his fathers house.

Man must die or the law that condemned him must die.

Nothing but the sacrifice of the violated word could save the transgressor, and God's truth, and throne. That word embodied in humanity, only could make atonement for him who had transgressed it. This is the only consistent philosophy of redemption. With Christ in view, as the word of God, taking the place of the transgressor, there

is a beauty in the figure of a sin-offering, pointing to the lamb, that taketh away the sin of the world.

But there is another side to sacrifice. It is a confession of guilt; and an acknowledgement of the just deserts of the sinner. The unblemished lamb represented man in his pristine purity; and taking sin upon himself, he passed into death, with the fires of God's wrath to consume him. The sacrifice of a bloody victim, is a ceremony of heavenly wonder, when considered with Christ, and sin in view.

It must have been instituted by Jehovah himself, with the whole plan of human redemption before Him.

It is the only philosophy by which a world could be saved; and a proper understanding of it, settles the question of the inspiration of the book; and beautifully explains the mission of Jesus into the world. It was necessary the violated word should be embodied in man to show the grandeur of human development under the control of the word of God; and also to die that man might go free from having transgressed it, and leave God just when justifying the transgressor.

The word of the law must be taken out of the way, that the transgressor of the law may live. Under the Old Dispensation, those seeking a stay of execution, came forward to the death of Christ, through the figure of a bleeding sacrifice; while we on this side of Calvary, go back through the figure of an empty tomb,

In both figures, sin is acknowledged, and atonement sought in the death of Christ. In both we go by faith in the word of God commanding it; as did Abel, who by faith offered unto God more sacrifice than Cain; and by it he obtained witness that he was right, (righteous) God testifying in his gifts. God testifies to our acceptance in the acts we perform. The acts must come from faith in Him who commands them.

The philosophy of the requirement needs not to be understood by the one who performs it. The mechanic may not understand the philosophy of the machinery he is working on. He works by draft and his confidence is in the one who made it. He works by faith. Faith in the draftsman; and consequently faith in the draft. That is all faith means. So a man must be saved by faith in God, sufficient to carry out the plan He

has revealed. Any hesitancy is doubt, and doubt is unbelief. 'Tis thus we are said to be saved by faith; and not, as some seem to think, *because of* faith. One makes faith the agent, and the other makes it a work of reward—a work of merit—and salvation outside of obedience; or salvation from the effect of sin while still a transgressor, or while yet walking in sin—salvation *in* sin, not *from* sin; for all disobedience is sin. To save from sin is to bring us into righteousness or right doing—"Whoever does right is righteous"; and the standard of God's righteousness is the Gospel; (Ro. 1: 17), and faith means the acceptance of that standard. "By faith Abel offered unto God a more excellent sacrifice than Cain." His was a sin-offering and pointed to Christ; while Cain acknowledged God's providence, and offered a thank-offering. God never accepts a thank-offering from a sinner. "Your iniquities have separated between you and your God, and your sins have hid his face from you, that He will not hear." (Is. 59: 2.) All communion with God must be after sin has been taken out of the way,

The Father must be approached through Christ. His death is for the reconciliation.

Through it, and it only, can the law be satisfied, and man may come into God's presence acceptably through Christ Jesus.

Cain was a deist and the father of deism. He believed in God as a God of providence; and was willing to make an acknowledgement of His gifts and care, by a return of a portion of what He had given. In His offering there was no Christ; no call for atonement; no confession of sin. He believed in the father-hood of God in a sense, and acknowledged His care and providence; but conceit, with him, took the place of faith, and he discarded God's teaching for his own judgement.

"By *faith* Abel offered unto God." (Heb. 11: 4.) Nothing can be done by faith without a command to do. God therefore had commanded the offering of a lamb. Abel was keeper of the flocks, and had a lamb to offer; but Cain was a tiller of the ground and had no lamb. Previously he had exchanged, or in some way obtained his lamb for sacrifice; but "*In process of time*," (Gen. 21: 3), he seems to have reasoned, that God knew, and judged the heart, and it was only sacrifice He asked, and he need not exchange with Abel; he would simply offer what he had. From his stand-

point it was as valuable as a lamb, and perhaps more so. God had not explained to him why He asked a lamb, as He had not explained it to the angels. He proposed to sit in judgement on God's plan, and act from his own philosophy, instead of faith—trust in God's wisdom. By so doing he spoiled the figure, and became an example of unbelief. All such are Cainites and belong to the school of philosophy, instead of faith. They reject the blood of Christ, by rejecting the figure God appoints, by which a man of faith—of trust in God—may come to the blood of the atoning sacrifice. Since the lamb could not take away sin, as "It is not possible for the blood of bulls and of goats to take away sin." (Heb. 10: 4.) They only point to the sin-offering, in the death of the law, and were a figure of that, which was to come." It was the sacrifice of God's word—the law by which man was condemned—that justified the sinner. Nothing else could save.

Under the Patriarchal Dispensation, the offering, after the one who sought atonement had laid his hands upon it, and made confession, was taken by the father, acting as priest for the family, who killed it, and dressed it according to the law of

sacrifice, and after preparing the altar, laid all the appointed pieces in order upon the wood, and God accepted it, by sending down fire from heaven upon it. The one who made it, knew by sight whether, or not he were accepted. Abel's offering was accepted; but no fire came upon Cain's altar, and he knew he was not accepted. "God testified in his gift"; (Heb. 11: 4) not in his heart.

Under the Jewish Dispensation the offering was carried to the door of the tabernacle, where the altar was always prepared, for it was always being used, by, and for some one; and God commanded the fire, after it had once come down, to be kept burning, and every offering burned with that fire, was accepted by God, the same as if fire had come directly from heaven.

The Jew by faith prepared his offering, and when he saw it burned with that fire he knew God had accepted it; for God had promised.

It was not necessary for him to see the fire come down. He knew, if it were such an offering as God had appointed, and if prepared by faith, and burned as God commanded, God had promised to accept it; and his joy would be commensurate with his faith. Thus in the development of

the race, God moves from the realm of sight, to that of faith.

No strange fire was allowed to be used in the service, as in the case of Nadab and Abihu. (Lev. 10: 1-2.)

When the fire had gone out upon the altars in Samaria, and Elijah made a test with the prophets of Baal, God again sent fire upon the altar of Elijah, in acceptance of his sacrifice. Cain knew he was not accepted and his birthright was gone, and God told him it was for wrong doing. "If thou doest well, shalt thou not be accepted? and unto thee (as the first born,) shall be his (Abel's) desire, and thou shalt rule over him. But if thou doest not well, sin lieth at the door." (Gen. 4: 7.)

Abel's faith led to obedience, while Cain's presumptuous unbelief caused him to sin.

Abel's obedience pointed to the coming humiliation of the word of God, in its sacrifice for sin, and its acceptance was a manifesting of the plan of redemption, through the word, as the law, which must be taken out of the way by nailing it to the cross, in order that man might be reconciled to God, through the body God had prepared

Him. All before Christ's death came to His blood through the figure of sacrifice; as all who come after him go back to him through the figure of baptism—a burial and resurrection, which is between us and His death. (Ro. 6:1-4, Col. 2:10-13.)

Thus the word was slain, as the Anointed of God, from the foundation of the world in the figure of a lamb, without spot, or blemish.

Such a conception is in harmony with reason; exalts the Word to the Divinity of God himself, as it goes from God, bearing the wisdom, and power of the Eternal within it; with all the Divine attributes embodied.

There was a time when it had not gone forth; but there never was a time when the Divine attributes, of wisdom, power, purity, truth, love, holiness, and all that God put into it, were not.

It was born out of Himself; the first of all creation; and by Him—the Word—were all things made that were made. "In Him was life" "and the life"—not animal life, but spiritual—"was the light of men" (John 1: 4.) The light of God, "to lighten every man's way that cometh into the world" was the Word of God. (Ibib.) Even the Holy Spirit, like the Father, must lighten every

man's pathway, by the word. This takes away the Father's responsibility for sin, and makes man morally responsible for transgression.

Can such a conception be had without a full conviction of the Divinity of the book, as a revelation from God? The plan conceived, and prefigured 4,000 years before, was fulfilled in the sacrifice on Calvary; and was the only rational plan by which God could be just, and justify the transgressor of His word—His Divine Word. There is nothing so wonderful in the annals of time.

CHAPTER V.

THE ETERNAL WORD.

If, as Paul says, Jesus the Christ were "the first born of every creature" there must have been an epoch, (not a time for it was before time was) when he dwelt in the bosom of the Father, not yet born. (John 1: 18.)

Paul says Levi was in the loins of Abraham when Melchiselec met him, and in Abraham paid tithes. (Heb. 7: 9.)

Then the Son, being in the bosom of the father from Eternity, was as eternal as the Father himself. If the word of God was born of God's lips, as he went forth from God, then in the Father, he was the wisdom, power, light, life, and all that the Father put into the word as He sent it forth on its mission of creation. It could not be the Eternal Word, because the speaker must precede the speech.

As God is true He put that attribute into His word, and the word was truth. God cannot be

called the truth for truth is something spoken; but "God is true; and in Him is no lie"; and therefore "His word is truth." If God is wisdom herself (Prov. 1: 20,) He put His Eternal Wisdom into His word; and His word was *the expressed* wisdom of God.

The wisdom of God thus went out into the world. Can any think of any other way it could go forth? "Wisdom *crieth* without; she uttereth her voice on the streets; she *crieth* in the chief places of concourse *saying*, etc., (Prov. 1.

Humanity knows no other way that wisdom can go forth, expressed from God. So if God was the embodiment of power—a God of power—the power either remained within Him or it was sent forth from Him. If it remained within Him, it reached nothing outside of Him. To reach that outside of Him it must be sent forth on its mission.

It either went forth in thought; which it could not do for thoughts are within and remain within—(if there is thought without speech)—or, it went out in manipulation—which it could not for God is spirit. As my thoughts from within me, go forth, expressed in words, so God spoke His wisdom, truth and power, yea, all His attributes

were thus made known, and by His word, He sent them all forth on their mission.

His word then was as divine as Himself. He "*expressed Himself*" in His word.

If God were power itself, from eternity, and He put that power into His word so that by it, suns, and stars were made, and "by it every thing was made that was made," then the power that went forth in the word, was the eternal power of the Eternal God. Paul says Jesus inherited His name from the Father, then all He inherited was the Father from eternity, and hence the wisdom, truth, and power of the word, was eternal wisdom, eternal truth, and eternal power. But these attributes constitute God, and "God is Spirit." We thus learn what spirit is, which will help us in the discussion of that subject.

God is spirit and God is holy, therefore God is Holy Spirit. If His attributes constitute God, they constitute the Holy Spirit also, and hence the Holy Spirit is properly defined as the spirit of power, spirit of truth, spirit of love, spirit of wisdom—the spirit of God. The spirit thus put into the word was eternal spirit, and all that was embodied in the word was eternal. As God is spirit

—eternal spirit, the eternal spirit went forth, from the Eternal God, into the word, and the “Word was God.” (John 1: 1.)

As my words which go forth from me are not literally me, for they have gone from me, and I remain, yet in them I have put my wisdom, thought power—my spirit; so it can be truthfully said “My words and I are one.” So if the words of God, embody His spirit and carry life, it may truthfully and philosophically be said “They are spirit and they are life.”

As no man knows my thoughts, wisdom, spirit, but by my words, “So no man knoweth the Father”—His will, wisdom, etc.,—“But the Son, and he to whom the Son will reveal Him.” As the word is called the Son of God, there is no revelation of the Father but by the word.

If the Holy Spirit would make aught of the Father known to the world, he must do it by the word. “He shall testify of me.” “What he shall hear”—in the counsels of heaven—“that shall he speak.” In those counsels God did not simply resolve to make man; but He “*said*; let us make man.”

As all things were made by the word of God, the words which went forth from God—out of His

mouth—(Is. 55: 11)—were born of God—born first of all creation—"The first born of every creature." When in God, and unspoken it was the wisdom, authority, power—the spirit of God—to create; and when it went forth it carried His wisdom, authority and power in generation; and when He sent it forth on another mission, it carried His wisdom, authority, and power in regeneration and sanctification.

It could have been the eternal wisdom, authority, power and all attributes—the spirit of the Eternal before it became the word. God was the "*I am*" before He spoke. The elements of the word were with the Father eternally; but the word itself had an epoch of beginning—not created—but born of God, by which creation was done.

This is comprehensible and rational as well as scriptural. From an oversight of these easily understood facts, has come the long discussion of the Trinitarians and Unitarians.

It leaves us not on the untenable ground of two or more Gods. Nor do we have to reject the authority and redemption of Jesus the Nazarene, as the Son of the Highest; but we have the one God and Father above all and over all, and His word

which went forth from Him embodied in the flesh as the Son of the Highest; "by whom are all things, and we by Him."

This word is the only approach God can have to the department of morals.

The least introduction of dynamic force destroys moral responsibility. When holy men received the Holy Spirit in its personality, it took possession of their persons, and they spoke what they were made to speak. (2 Pet. 1: 21.) What they said, was a light shining in a dark place, (V. 19) by which the world must walk. The prophet was no more responsible for what he said, than the dumb ass that spoke with man's voice.

He who acts from the personal influence of a spirit that takes possession of him, whether that spirit be of man through hypnotism, of the devil, or of God Himself, is not responsible for what he says or does. But when another is led by the word he speaks while under such personal influence; that other one is morally responsible. But more of this hereafter.

CHAPTER VI.

BIRTH OF THE SON.

To meet the necessities of the Divine plan, it was proper God should in some way sacrifice His word, that He may be just in exemplifying His wonderful love. His word must be sacrificed without destroying its veracity; and in a manner that will reveal to earth's intelligences the wonders of Divine love and mercy.

"God so loved the world, that He gave His only begotten Son"—the only being in the universe that was born out of Himself—"that whosoever believeth in Him might not perish, but have everlasting life."

For this purpose the "Holy Spirit came upon the Virgin, and the powers of the Highest overshadowed her, and the holy being begotten was to be called the Son of God." (Luke 1: 35.)

As the Holy Spirit throughout the ages produced the word of God; as "holy men spoke as they were moved—made to speak—"by the Holy

Spirit"; so that which was thus conceived from the Holy Spirit was the word of God. (John 1: 1.)

All the wonders and powers of that word in creation, when first born out of God in the beginning, was put into that holy being who was to represent God on this earth. As Levi paid tithes in Abraham, long before his grandfather Isaac was born; not as Levi but as Abraham; so Jesus was with the Father through eternity; not as the Son, but as the wisdom, power, truth, love—all the attributes of the Almighty—before that wisdom, love, power, etc., went forth, or were exercised in creative energy; but never was counted a Son until born in Bethlehem. When born of God's lips, as the first born of every creature, He was the word of God sent forth with wisdom and power manifold. But when embodied in humanity, He was the Son of God on the earth with all the wisdom, truth, power, love, light, and life, God put into His word in the beginning. To demonstrate that, was His mission work among men. If the word of God could establish a law by which water is made wine in the grape, by a process of sipping it from the soil, through the cellular tissues of the vine into the fruit; the same word, without

process could make water, wine in the jar. The power is in the word of the law, and not in the process.

The same word that could wing the forest with foliage and beauty, and cloth the earth with verdure, and set the day for her fruitage, could rebuke the fig-tree into withering death. The same word which could form man out of the dust, and breathe into him the breath of life, and make him a living soul; could in its embodied form, take the damsel already formed by the hand, and by a "Talitha Cumi" bring life to her again. Or by its echoing tones, reach the foul darkness of Lazarus' grave, and lift his putrid form from death's embrace, and leave him standing at his sister's side, bandaged with grave-clothes; yet blooming with life—a living man. The same word which with its "Be thou" in the beginning could send forth star after star into space, could when embodied, touch the bier and say "*Young man arise*," and the result is the same as at first. The same word which said "Let there be a firmament in the midst of the waters, to divide the waters from the waters," "and it was so," could in its embodied state, when that firmament was disturbed, and storming winds

lashed Gallilee into a boisterious sea, with waves tempestuous, say in tones most gentle "*Peace be still,*" and the hurrying winds, folded their wings, and fell at His feet like a slain dove, and the proud waves nestled into quiet like a babe in its mothers arms. The same word, which in the beginning could say "Let there be light" and Aurora gilded the heavens, could, in the man Christ Jesus, say to the darkened eyes "*Be opened,*" and light shone into the blind eyes with morning freshness. Or with His spittle He could make clay and anoint the blind man's eyes and say "*Go wash*" and the obedience of faith, would give sight. Through all that wonderous life we can follow Him, till with the fullest assurance of faith we can receive Him as the all-powerful word, of the all-powerful God, that must die in some form, to protect God's veracity, and save man from eternal, impending ruin. "He took not on Him the nature of angels." That would have done no good. Justice could not punish an angel for human guilt. No form would answer the Divine purpose but the form of a servant, who could know our weakness and become an exalted high-priest, to make intercession for us, with all our infirmities. Giving up the homage

of angels, He passed the cohorts of the skies, and became deaf to the minstrelies of heaven's lutes, to immerse His Godhead in human flesh and become the babe of Bethlehem, the carpenter of Nazareth, the weeping sighing pilgrim of Palestine, the agonizing innocent of the garden, the buffeted prisoner before Pilate, the bleeding victim on the cross, from which He passed to death and slumbered amid its awful gloom; and broke the iron scepter from the grim tyrant, and wrested from his grasp his fatal sting, and hurled him from his throne of skulls, vanquished and harmless for ever; and awoke again to life, having carried our human nature in His covenant grasp through tears, and sighs, and earth-woes, and placed it on the throne of God exalted forever. It is the same word in its humility; it is the same in its exaltation and glorification, that went forth in the beginning, and by which all things were made that were made. He being exalted to the right hand of God, has received all power in heaven and in earth. To Him every knee should bow and every tongue should confess among the heavenlies, the earthlies, and the infernals, and all the universe should sound His praise, to the glory of God the Father from

whom He came forth as the word of truth, to lighten every man's path that cometh into the world, with the light of life. (John 1.) Let every people crown Him Lord of all; for He is head over all, God blessed for evermore.

Into Him, with the word, went all the attributes of the Father. He was the express likeness of His personality. Having purged our sins by the sacrifice of Himself, God did highly exalt him and gave him a name above every name, and He has for ever set down at the right hand of God, in the majesty in the heavens.

The sacrificed word is exalted King of all Kingdoms, and has taken the throne, having purged our sins, as nothing else could; and made God just, through the sacrifice of His word, and the maintainance of His veracity, in justifying the sinner who believeth *into* Jesus, that *in* Him, we may be exalted with Him. "Out of Him you can do nothing." There is something wonderful in the use of these prepositions. He is "exalted to the *right hand of the Father*"—by His side. But our exaltation is *in* Him. He says as the branch beareth no fruit except it be *in* the vine, so out of Him we can do nothing. (John 15.)

CHAPTER VII.

THE INDWELLING WORD.

The word exemplified in the flesh, shows just what humanity would be if permeated, and governed as fully by the word of God. His life was just what my life, and every other life, would be if controlled so perfectly by the Father's will; and we have no way to ascertain the will of God but by the word of God. "None know the Father"—His will or desires of man—"but the Son—and he to whom the Son reveals Him." As that Son is the "Word made flesh" all revelation must come by the word of God. The wonderful life that Renan, the French rationalist writes so flatteringly of, would not be strange and wonderful, if in us all, the word of God dwelt so fully, and was so faithfully followed. It was a manifestation of the redemption of humanity through the indwelling of the word of God in the soul—the wonderful word in its fulness, and richness, controlling, restraining, guiding, moulding and developing

humanity, into perfection and beauty. It was the word lived, and beautifully called the "Living word" of the living God. Every word and every act of the Divine Master, was but an exemplification of the teaching and direction of that word, which dwelt so fully in Him. The flesh with Him was completely under the control of the indwelling word, and the spirit of that word was the spirit within Him—the spirit which led and guided Him. Such is the connection and harmony between His life, and the word, that if you preach the word as commanded, (2 Tim. 4: 1-8) you preach Christ—preach the life of Christ—His sayings and doings—His sympathy, and blessings, and doctrine, and fellowship with us.

The spirit He manifested was the spirit of the word—the spirit of truth, He promised to the saints; and whoever receives the word will be led by the same spirit. Between the wisdom of God and the spirit of God, there is perfect harmony; for the spirit of all wisdom is the spirit of God. God put His wisdom and knowledge—the spirit of truth, into the truth; and whoever obeys the word is led by the truth, and walks in the wisdom and knowledge of God. And if he understands the

word he has the knowledge of God; and if he understands it not, "the eyes of his understanding are darkened and he is alienated from the life of God through the ignorance within him. (Eph. 4:18.) If a man keeps the word, he is led by the spirit of God. We can't conceive of being led by the spirit and violating the word; or of keeping the word and violating the spirit thereof. All this gush about legalism is consummate folly. The *law* of the spirit of life in Christ, makes no one free from the law of sin and death, in our members, unless *he keeps it*—obeys its teaching and keeps its commands. *It is a law.*

I can conceive of no difference between the word of Christ dwelling in us richly; (Col. 3: 16) and the spirit of Him who raised up Christ from the dead being in us. The result is the same. The one quickens our mortal bodies into new life and service; (Ro. 8) and the other as a perfect law converts the soul; or turns our life into righteousness. (Ps. 19.) If the word dwelt in Him in its fullness, the spirit was upon Him without measure. Whoever is filled with the spirit of truth—the spirit of God—will speak the word, as did Jesus, (John 3: 34) and also His Apostles on Pentecost.

His words were spirit and they were life. (John 6: 63.) Then whoever accepts the word by faith, into his soul, receives the spirit of God into his heart; and if he obeys the word, he is led by the spirit of God; and whoever rejects the word through unbelief, resists the spirit. To receive one, you receive the other, and to be led by one, you are led by the other. No man can resist the spirit till he has heard the word; or be born of the Spirit without receiving the word.

When the word was preached at Jerusalem, and the Jews rejected it, Stephen charged them with resisting the Holy Spirit as their fathers did. (Acts 7: 57.) The fathers resisted the Holy Spirit by refusing to hear it, and "would not give ear" to its teaching when "God testified against them, by His spirit in His prophets." (Neh. 9: 28-30.)

Man receives the word by believing it. Whatever we believe we receive into our minds, and it becomes a part of us—a part of our minds—our spirit—a part of our inner man—ourselves. It enters into our entire make up, and goes out in all the avenues of life, entering into all our business relations, plans and affairs. What we disbelieve we reject, and it enters not into our life nor any of our

affairs of life. If I believe that two and two make four, that becomes a part of my understanding—a part of my inner-self and it goes out in all my thoughts, and in all the avenues of life.

It enters into my business, and brings me into accord with all who accepts the same in faith. Settlements are made without discord, and contacts with men are harmonious, among all who have received the same truth. But if I disbelieve I reject it and come into violent contact with all I meet. Settlements lack harmony, and discord prevails, and contention and strife are the results of unbelief. Discord with God, and Christ and the Holy Spirit, and all who believe the word, is the result of unbelief. *Honest* unbelief is no better in its consequences than any other. The results are the same. Discord with God and all true believers, are the consequences of unbelief wherever it is found. But with the word of God received into the soul, by believing it with all the heart, we go forth in the spirit of the Redeemer, and the life we live, will be by faith in the Son of God, and Christ will dwell in us in all wisdom, and we will be in harmony with all true believers, as all believers are in harmony with God, and Christ, and the

Holy Spirit, and truth, and all righteousness, for he that doeth right is righteous. We will cause no discord in any of our associations with righteousness, and true believers, for such will all be of the same mind and the same judgments. (1 Cor. 1: 10.) The mind of Christ, given through his word, will dwell in us, and the life we live will be by faith in the Son of God, received through hearing the word of God, (Ro. 10: 17,) and the life and character of Jesus Christ will be formed in us, through the labor of the ministry. (Gal. 4: 19.) Born by a spiritual birth unto God, through the hearing and receiving of the word of truth (1 Pet. 1: 28; Ia. 1: 18,) we are fed with the sincere milk of the word (Pet. 2: 2,) into growth, unto the fulness of the stature of Jesus Christ.

Jesus prays for all that believe on Him through apostolic teaching, that they may be one. (John 17: 20-21.) It is impossible that this prayer should not be answered.

I. Jesus knowing all things, could not pray for that which would not be. Could I think he did, I would have no confidence in prayer.

II. He says to the Father, "I know that Thou hearest me always" and if he asked it, I know the

Father must hear it; and the prayer is fulfilled in all the earth, through all time.

III. It is impossible to be otherwise. Those of the same faith must be of the same mind and of the same judgment. All who believe that two and two make four, are of the same mind in mathematics, as far as this faith goes. If one believes two and two make three, he disbelieves the former. He rejects the truth by the reception of error, and comes into discord with all who believe the truth. There is no half-way ground. One either believes or he disbelieves. Those who believe, believe alike; those only who disbelieve differ. Those who understand must understand alike; but those who misunderstand, may differ as wide as the poles. Those who misunderstand, must always antagonize those who understand. Harmony can never exist any more than it did between Christ and the Jews.

Organic union of churches, without a union of faith, and understanding, would be like mixing hell into heaven. The discord would be like that in the abode of the damned, where all manner of jars, and discords, and dissensions, and misunderstandings, and doubts, and contentions, and variance,

and strife, must prevail; as the centre of agnosticism; and the abode of agnostics, who doubt everything and believe nothing.

But 'tis said we cannot believe alike. We always believe alike if we believe. There is no middle ground. We believe or we disbelieve. Those who believe must be one, in the things they believe. Those who disbelieve may be various as earth's tenantry.

Just so with those who understand, and those who misunderstand. Those who understand are always one, and those who misunderstand are in opposition. "Woe be unto you when all men"—those who misunderstand—"speak well of you."

Those who misunderstand are deceived. All deception is of the devil. Those who believe the truth, are of Him, who is the truth and the life. Those who reject the truth are of the devil. Like Eve they are deceived and to unite with them would be to help support heresy. "If you receive a heretic into your house and bid him God's speed, you are partaker of his sins." (II John.)

"Whosoever transgresseth and abideth not in the teaching"—doctrine—"of God, hath not God." (2 John 9-11.)

"But we can't think alike." He who believes is not expected to judge; he receives. By his judgment he examines the testimony, and receives or rejects the evidence.

With a proper conception of Christ, as the word of God made flesh, it is easy to understand how He is preached, and received by faith, and how He dwells in us, and how we are led by Him. And as the Spirit of God gives the knowledge of God through the word, for Jesus says, "he shall testify of me," we can easily understand how we are led by the spirit, and justified by the spirit, and comforted by the spirit; when it justified the righteousness of the embodied word.

Thus the mystery of godliness is made known, and we apprehend the meaning of the passage from Paul, "God was manifested in the flesh" as the word was God and was made flesh in Jesus; "justified in spirits," as a life without a sin scar; "seen by angels," or messengers chosen as eye-witnesses of His majesty, and by them preached to the gentiles;" and through their preaching believed on in the world; and by God received up into glory. (1 Tim. 3: 16. This summarises the whole plan of redemption.

CHAPTER VIII.

EXHALTATION OF CHRIST.

Having led captivity captive, He took the throne as the exalted word, crowned Lord of all lords. To Him was given all power—authority, above all principalities and powers; and a name above every name that is named, in the heavens above, or in the earth beneath. Honor and glory, and might, and dominion, and power, are given to Him; and the Father said to Him, "Sit thou upon my throne until all thy foes shall be made thy footstool."

In His exaltation He ne'er let go of His humanity; but still holding to His earthly experiences, He was enabled to be "a merciful and faithful high priest, in things pertaining to God"; and having "borne our griefs and carried our sorrows," He could still be "touched with the feelings of our infirmities."

Since in His exaltation, and glorification He was taken from among men, and could no longer

be the personal helper and guide, to His disciples; any instruction coming to them, must come through other sources than His personal ministry.

At His last interview with His chosen, before leaving them He promised to send them another helper who would be to them all He had been, and take His place in their instruction.

He plainly tells them, He is going away—that where He shall be, they cannot come; but they shall come after awhile. He said He was going to His Father, and they should see Him no more. No vision of Him ever came to them afterwards. There is consummate ignorance in the testimony of some, remarkable for nothing so much as their untaught superstition, who claim to have seen Jesus in some form, or vision, in these latter days. He said to the twelve whom He calls His disciples—the chosen before-hand for the special work, and given to Him by the Father—"I will send you another pedagogue who shall be with you and shall be in you." This was not promised to the world, as it was expressly declared that the world could not receive him, neither know him; but he was to be given to those to whom He was speaking; as He said, "Ye shall know him for He dwelleth with

you, and shall be in you." (John 14: 15-17.) In order to a proper understanding of this passage, it is necessary to settle the point first of all, as to who are personated by the "ye" and "you" in the promise. Some claim the promise is given to the race, and pertain to the whole family of man, and is spoken to the twelve as the representatives of the race. But this could not have been the design; as he cuts off the world, or unbelievers, by saying they "cannot receive him." This is emphatic, and we cannot go behind a declaration so plain and radical. Therefore the promise of the Holy Spirit was not made to the world, nor for the comfort of the world; and no man could receive it until he had in some way come out of the world; and in some way been separated from the world.

If the world cannot receive him, he cannot enter their hearts either for conviction or conversion, by a personal ministry. His personal work was not to help, to lead, or to comfort the world. Or if you render the word "pedagogue," he will not be to them a personal leader, and teacher.

No! In no passage where the Holy Spirit is spoken of at the time of the departure of Jesus, is he promised as a personal manifestation or help to

the world. His personal work in the conversion of the world is denied by the Master. If he is instrumental in the salvation of the world, it must be through some instrumentality aside from personal contact.

A man must be converted, and come out from the world, before he can be accounted one of the "you" with whom he dwelleth, and in whom he shall abide.

Others think the pronoun includes all the disciples of the Lord; and those then with Him, represented His disciples the wide world over.

But why then did He not have disciples, other than the chosen twelve, with him at the time? In Jerusalem, and the country round about He had many other disciples.

Of women not a few, who bewailed Him on the march to the cross; and more than five hundred, of whom Paul speaks, who beheld Him at once after His resurrection. I can see no indication that it was promised to them as representatives of a class; all of whom are to be benefited the same as were they to whom He spoke; and afterwards testified that they were specially given

Him out of the world; and for them He prayed, and declared them not of the world. (John 17.)

No! In the promise they are not the representatives of all believers, as some suppose; nor is the promise good to all believers. It was made especially to the apostles that God had given Him, of whom He said, He had kept all but one—the son of perdition. And it was fulfilled to them only; and from them it was imparted to others, as helpers, only through the laying on of the apostle's hands. Paul who was afterwards placed among them as a chosen apostle, received the same Holy Spirit that was promised, and on Pentecost vouchsafed to the eleven. It is a fatal mistake to suppose this personal gift of the Holy Spirit is promised to every disciple of the Master, as a guest; dwelling in, and being in each as a Divine personality, taking control of their acts, illuminating their minds, and destroying their responsibility, by taking them under His personal conduct, and guidance. If the young Gadarene, under the personal influence of the devil, was not responsible for His acts, I cannot see how Saul was responsible, for being among the prophets. The one, was thrown down and torn by the spirit of the devil

within him, while the other was made to prophesy, by the Holy Spirit that came upon him. With modern views of the wild operation of the Holy Spirit before me, I cannot understand man's responsibility. With this promise of the Holy Spirit, I cannot conceive of God as no respecter of persons. Besides such a view of the Holy Spirit's work, dethrones the word, God has so highly exalted with a name above every name, and takes the glory to himself, in the salvation of man.

A careful examination of the scriptures bearing upon this point, will give a better idea of the mission of the Holy Spirit.

His mission to the apostles, to whom he was to be sent, is described (John 16: 13) to be (1) to guide them into all truth. If this is for every believer I see no object in preaching the gospel to the world, or teaching the saints to observe what the Lord has commanded. (Matt. 28: 18.) And (2) to bring to their remembrance what Jesus had said unto them; and (3) to show them things to come. These are admitted by all believers, as the work of the Holy Spirit in those to whom he is sent. It is not so much a question of what he does, as how he does it. The "*how*" is explained in

the passage so plainly, that I cannot see why it can be misunderstood. "He shall not speak of himself." *How* will he guide them? By not speaking of himself; but whatsoever things he shall hear that shall he speak"; and in that way, "He shall show you things to come."

Nothing can be more plain then, that his work shall be by expressions, instead of impressions. Even the apostles to whom the Holy Spirit was given, were to be instructed, guided, and shown things to come, by what the Holy Spirit said, and not by what they felt, or experienced. That a man may feel deeply from the promises and instructions of another, has no bearing upon this point. That a man would rejoice in the promise of a large endowment is not strange; but to expect one because he chance to be happy would be the height of folly.

With our oft exuberance of feelings, it would be very unsatisfactory to base our hope of heaven, and the possession of the Holy Spirit upon that which often depends more upon the state of the stomach, than the state of the heart. And often more upon some religious frenzy, or epidemic in the community, than either. Nor was it to be given at times and places, but he was to "*remain always with*

them"; not sent on special occasions, but an abiding guest—to be in them, and work through them, helping their infirmities, strengthening their powers, and increasing their efficiency in the direction of their labor. Its help was to be to the ministry, to make them efficient in word and doctrine, in preaching the Christ, by whom, and in whose name, all must be saved; for the gospel is the power—God's power to save. (Ro. 1: 16.) So Paul says to the brethren at Ephesus, "Pray for me that utterance may be given me, that I may open my mouth boldly to make known the mysteries of the gospel. * * * That therein I may speak boldly as I ought to speak." Properly it means to act upon his mouth with eloquence. God saves the world by helping the preacher; the power of the gospel is exerted through the ministry.

If we find the Holy Spirit is given to the ministry; to be in the man abiding guest; "*to remain with them always*"; that it shall be in them, not so much a true personal spirit, as the spirit of truth which the world cannot receive, for, "*He dwelleth in you,*" not in them; for if the world received him, and his testimony, they would come out of the world into the Kingdom of God; it fol-

lows that he, the promised spirit of truth, must go to the world, not as a direct outpouring from heaven, for his abode is not in heaven, but in the temple of God on earth. (1 Cor. 3: 16 and 2 Cor. 6: 16 and 1 Pet. 2: 5.) And he must go out through his temple, and from his temple, in his action upon the world. Thus, if the "Spirit of Truth ever reaches the sinner for his conversion, or the saint for his sanctification, he must do it through the truth; from the gifted ministry of the word. (Eph. 4: 8-12.)

Through them comes the perfecting of the saints, the work of the ministry and the edifying of the body of Christ. With this accords the saying of the Great Teacher. (John 17:17.) "Sanctify them by thy truth. Thy word is truth."

By the apostles the spirit spoke the word to the world, and through the same apostles, in whom he personally dwelt, and by whom he personally spoke to the saints for their guidance and comfort.

Can we not understand that they derived the knowledge of God's will, by that which the spirit spoke through them. Paul says, (1 Cor. 2: 11). "What man knoweth the things of a man but the

spirit of man that is in him? So no man knoweth the things of God but the spirit of God."

Jesus says, (John 16: 13,) "When the spirit of truth is come, he shall not speak of himself; but whatever he shall hear, that shall he speak." What the spirit heard in the counsels of heaven was the word of God, and it is that he speaks, and not things of himself.

Again Paul says, (1 Cor. 2: 9,) "Eye hath not seen, norear heard, neither hath it entered into the heart of man, the thing which God hath prepared for them that love Him; but God hath revealed them unto us by His spirit; for the spirit searcheth the deep things of God. * * * Now we, (the apostles) have received the spirit of God, that we might know the things that are freely given to us of God; which things we speak, not in words taught by human wisdom, but by the teaching of the spirit, unfolding spiritual things to persons spiritually inclined."

I can conceive of no way this could be made more plain. The apostles, and those spiritually endowed, through the laying on of the hands of the chosen twelve, to whom the spirit was sent as a personality, that they might know the things pre-

pared of God for them that love Him, were by that spirit made to speak those things, to those inclined to spiritual knowledge, for the comfort and guidance of all such, in the words which the Holy Spirit selected, declaring the things which God has in store, for them that are God loving and true.

To multiply pages on a subject so clearly defined, would seem folly, were it not that so many minds are biased by education and prejudice, that much proof will be required, e're the old dogmas will be given up.

Jesus says, "He (the Spirit) shall glorify me, because he takes of mine; and declares (*anaggelo*) it unto you;" tells it again; repeats it to you. What he hears of mine, he repeats to you, that you may *hear* it. This refers to the same persons; the same apostles He was before speaking of, as shown on a previous page. It is the same work of the Holy Spirit. Jesus being the embodied word, the Holy Spirit shall take that word (of mine) and declare it (repeat it) to the apostles and they shall declare it to the world, as the law of the spirit of life found in Christ Jesus, by which all are made free from the law of sin, and death, in our

members, for David said, "The law of the Lord is perfect"—(full complete and needs no help)—"converting the soul;" (Ps. 19.) And to the church it will be declared for comfort. The statutes of the Lord are right, rejoicing the heart. (Ibib.)

Thus the Holy Spirit takes the things of Christ—the word—to convert those without, and to rejoice the heart of the obedient. Without the word no man has ever been converted to God. Without some word he has never been converted to anything. To convert to Buddhism, Mohammedism, Mormonism or anything else, they must hear.

With all the ado men make of the personal work of the Holy Spirit, if Mormonism is preached, you will make Mormons, preach Mohammedism and you will make Musslemen; or preach Methodism and you will make Methodists; or Presbyterianism and you will make Presbyterians; and so through the whole catalogue of sects and denominations. But if you preach the word you will make Christians. And the Christians, made by the preaching of the word, will have the Spirit of Christ; as the Mohammedans, by the preaching of the Koran, will have the spirit of Mohammed. The preaching of a Methodist or Catholic, *et al*

through the whole catalogue; will impart the spirit of the things preached—the spirit of the preaching. The spirit of the convert will depend upon the teaching received. Surely the Spirit of God is not so diversified as to suit all; *adinfinitum*.

Since the Spirit knows the deep things of God, “he will reprove,” or convince “the world of sin,” by his testimony that Jesus was all that he pretended to be, and yet they believed not on Him; “of righteousness,” because the Father has accepted it, and received Him; to Himself; “of judgment,” by testifying to the judgment of the Prince of this world, through the resurrection of Jesus Christ from the dead. “God hath appointed a day, in which He will judge the world in righteousness by that man whom He hath ordained, whereof He hath given assurance in that He raised Him from the dead.” And the testimony of the Holy Spirit convinces the world of these things.

Again Jesus says “He”—(the spirit)—“shall testify of me.” Not of himself or of the Father—of the impress he has himself made, or the forgiveness that has taken place in the bosom of the Father, but he will testify of the word, and all these things shall be known by the word, which he will so

clearly present, that the righteousness God will accept will be clearly revealed through the preaching of the gospel, with the Holy Spirit sent down from heaven. God's power to save being in the gospel, every one saved by the power of God, must be saved by the gospel of His grace. But it saves only the believer—the one who takes it into his mind, and heart, by faith. There is no power on earth, or in heaven to save the unbeliever—the man who rejects its teaching of righteousness. There is reason as well as revelation in the saying, "He that believeth not shall be damned."

"The gospel is the power of God to save the believer." Not *a* power, but *the* power, because "therein is the righteousness of God revealed." The acceptable righteousness of God is only made known thereby; and he who believes the gospel, accepts the statements testified to by the Holy Spirit, as the deep things of God; and if he receives the spirit of that teaching he receives the spirit of truth—the spirit of Christ—the Holy Spirit—the spirit of God—the spirit of the word.

'Tis thus he receives the spirit by faith. As the Son of God whom we adore, was the word made flesh, He was the express image of God. (Heb. 1:3.)

God is spirit and therefore it must be the spiritual image, or image of God's spirit or the spirit of God. If a man then receives the spirit of the word, and conforms to it, he conforms in spirit to the image of God, and therefore to God himself. He conforms to the righteousness God reveals through the testimony of the Holy Spirit. Thus the Holy Spirit will, through the apostles, and them on whom the apostles have laid their hands, testify of the word, to whom all power is given, and who is the light to lighten every man that cometh into the world; and through that word thus preached, the eyes of the understanding are enlightened that they may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints. (Eph. 1: 18.) David says, "The commandment of the Lord is pure, enlightening the eyes." (Ps. 19: 8.) Thus the power is in the word, which is preached by the gospel, (1 Pet. 1: 25) with the Holy Spirit sent down from heaven. Take another case, (John 3: 1-8.)

Nicodemus was a Jew, and hoped through his fleshy birth, as the seed of Israel, to have a place in the Kingdom of heaven. Coming to Jesus by night he said to Him "We know thou art a teach-

er sent from God, for no man doeth the miracles thou doest, except God is with him. Jesus began at once to teach him, of the things nearest his heart, saying "No man can enter the Kingdom of heaven, except he be born again." Nicodemus asked, "How can these things be?" This is the question to be explained. Jesus answered that it must be a spirit-birth. "Flesh is born of flesh; but spirit is born of spirit." "God is spirit"; and the apostle declares Him to be the Father of our spirits. It is a spirit that is born of God. When thus born, we are the spiritual children of the Most High. Jesus continues the explanation of how we are spiritually born. "The wind bloweth where it listeth and we hear the sound thereof but cannot tell whence it comes and whither it goes, so is everyone who is born of the spirit." He can tell no more about the wind than we.

How strange; and how incomprehensible the explanation. Could the Divine Lord make no better showing than that? John says Jesus answered him, and can anyone accept that as an answer to the inquiry? But take the word "wind" out of the passage and it at once harmonizes with the whole book.

This word comes from the same Greek word that spirit does, and should be translated the same for the following reasons:

(1.) It occurs more than 375 times in the Greek New Testament, and with one exception where it is rendered "life" it is always rendered spirit, or its equivalent, except in this place.

(2.) There is no reason for changing it in this connection, where it occurs five times in succession, and evidently each time refers to the same thing. All should be rendered either "wind" or "spirit."

(3.) The fifth time should most assuredly be rendered spirit since volition is applied to it, which could not be applied to an inanimate object. The wind has no will of action, and it cannot be said that it blows where it "listeth," or wills.

But the spirit speaks where he sees fit, and you hear his voice. You know not, nor care, whence his coming or whither his going. He brings to you faith through hearing God's word. (Ro. 10: 17.) 'Tis thus by hearing his voice you are born of the spirit. This harmonizes with Peter. "Born again, not of corruptible seed, but of incorruptible; by the word of God which liveth and abideth forever. (1 Pet. 1: 24.)

And James, "Of His own will he begat us, with the word of truth." (James, 1: 18.) And Jesus, "The seed is the word of God. (Luke 8: 11.) And Paul, "Transformed by the renewal of the mind." (Ro. 12: 2.) And, "Though you have ten thousand instructors in Christ yet have you not many fathers, for in Christ Jesus I have begotten you through the gospel." (1 Cor. 4: 15.)

The begetting of the spirit is through the gospel—through the word which is the seed of the Kingdom, and preached by Paul. And David says, "The law of the Lord is perfect, converting the soul"; (Ps. 19: 7), or changing the life from the old to the new.

Would you bring the man to repentance, the "eyes of whose understanding are darkened; being alienated from the life of God through the ignorance that is in him, (Eph. 4: 18,) you must bring the light of God's word, which is the life of men, (John 1) into the eyes of his understanding, that he may know through the enlightenment of hearing the word of God—the spirit's voice—"what is the hope of his calling, and what is the richness of the glory of his inheritance in the saints." (Eph. 1: 18.)

While the word of God is the light; the Holy Spirit testifies to it in the apostles, and through them produces the word as lived, and spoken by the Son of God; both before and after His ascension. "What he shall hear that shall he speak; and he shall show you things to come." "He shall not speak of himself." "He shall testify of me."

All the power in heaven, and earth, is given to me, said the Son, and the power and glory is mine. "He shall take of mine, and shall show it unto you," my apostles. (John 16: 13-15.)

All the glory, and power, and might, and dominion, and honor, shall be given to the highly exalted, coronated, and glorified Word, who holdeth all power in heaven and among men—God's power unto salvation to all who believe. (Ro. 1: 16.)

But this spirit will only reach men through human agencies; for it pleased God "by the foolishness of preaching to save them that believe."

There is no other way whereby God could save by faith, since "faith comes by hearing" and "how can we hear without a preachers." (Ro. 10.) Therefore the Holy Spirit must act through the preaching of the Word, that by faith the things

preached may be received into the mind, whereby it may be changed from the affect of unbelief; or the belief of the false, to the reception of truth—renewed by the word thus received, to a right conscience, or judgment of the right, as God shows the right, in His revelation of righteousness. (Ro. 1: 17.) This word is the story of love, as shown in the wonderful life, of the wonderful Lord; as He went about binding up the hearts that were broken, and comforting souls that were distressed, and giving sight to eyes that were blind, and life to those who were dead; while still carrying our poor, weak, frail, fallen nature, amid tears, and griefs, such as we know, till on the cross he bore our iniquities, and sorrowingly carried our woes down through the dark portals to the throne of God; there to remain the “*high-priest of our profession*,” one that can be “touched with the feelings of our infirmities”; having passed through all our affliction, and known all our griefs, and heart-aches; from whence, “He having received the Holy Spirit from the Father,” has sent him to testify with, and through the apostles, of these wonderful things God has done for the lost.

As we contemplate such manifestations of Divine love and compassion, every heart is touched, and every chord of the tender soul, that has seen and felt the terribleness of sin in the calamities of life, vibrates with a new and heavenly thrill, and from the changed treasures of the heart, comes a changed life.

The heart is thus purified by the things preached, through the natural channels of the soul, and not by some abstract operation of Divine prerogatives, as a reward for believing. 'Tis thus from the heart; or when the faith reaches the heart—the affections and sympathies—'tis said we believe unto righteousness. Such an one saved, is the one that was lost, and not a new one, with new faculties made to order, and saved.

The same prodigal who went away, has come back, with no change in his faculties, save that which is wrought by his terrible experience in sin. The same one who went away may return.

Thus there is reason as well as revelation in the apostolic expression, "From the heart man believeth unto righteousness"—right doing—but salvation from the past comes from an open confession of the mouth; or a public profession of this

faith; by which we are translated from the dominion, or service of sin, into the Kingdom of God's dear son—a full acceptance of Christ as the Son of the Highest—Lord and law-giver; prophet, priest and king—henceforth to be to us, “righteousness, sanctification, and redemption.”

Thus when begotten by the seed of the Kingdom—the word of God—he will as certainly be born of water as the law of cause and affect is imperative. Loving Christ he will keep his commandments and coming out of the water—born of water—he is a spiritual child. John writing to those who had been immersed, and risen from their burial in baptism says “Every one,” of you to whom I write, who believes that Jesus is the Christ has been born of God.” (1 John 5: 1.)

They are *children* of God. For growth and development into youth and manhood, these *babes* must be fed with sincere milk of the word, that they may grow in grace and knowledge, till Christ is formed—“*formed* in them” to the fulness of His stature.

The word, which was anointed a prince and a saviour while on earth, is now crowned in the heavens as King of God's Kingdom. While on earth

the spirit of God dwelt in Him fully—"without measure."

God always in creation as well as redemption put His spirit into His word; and hence "The word was God." The spirit He received from the Father was the spirit of power and wisdom, which went in His word at its first utterance, when God said "*let there be*"; and all things were established in wisdom, power, knowledge, truth, holiness and life, and all God attributes. His spirit was put into His word. All we can apprehend of the spirit of God, comes through His word. God is spirit, and He puts Himself into His word, and "The word was God."

When taken from the world for His exaltation and glorification, His disciples—pupils—were left without a pedagogue, or teacher. Anticipating this before His departure, He promised to send them another pedagogue. As the mission of His apostles was to preach; and as all false preaching is fatally injurious, and eternally ruinous, to both the preacher and the one who believes it; He promised this new pedagogue should guide them into all truth. As there was no record made of His own teaching, He commanded them to wait

at Jerusalem till this new power should come to teach them all things, and being all things to their remembrance, which He had taught them. With so much involved, it would not do to trust the teaching of human memory. Jesus had said "My words are spirit and they are life." If spirit and life come to the lost, they must come from the word; for God put spirit and life into that word. Not into all words did God put spirit and life, but into His own words. Hence if the wrong word is preached it will bring death, and not life. (Gal. 1: 8.) It was therefore necessary that when Jesus, the Divine Master, ascends the throne, and leaves his disciples without a teacher, He should send them another pedagogue to instruct them in the truth, if they are to be "sanctified by the truth," they must surely have the truth; and if the world is to be saved by the truth, those divinely appointed preachers must be fully invested with Divine wisdom and restraint, lest they err, where an error would be fatal. Having ascended up on high, He sent the spirit He received from the Father to His apostles, that by it, they might speak the word of God on the earth. Thus the Holy Spirit leads men by the word of God, the same as Jesus

did while He was himself with His disciples. The change of pedagogues brought no change in the text, or manner of instruction; but the same word was still their guide.

But as that word had ascended, and taken the throne, it could no more be personally heard on earth. His laws must be promulgated by persons Divinely qualified. For that purpose the Holy Spirit is sent to chosen ambassadors and gifted ones, such as apostles, and prophets, evangelist, pastors and teachers, who were Divinely qualified and sent as gifts, or gifted ones, to men, for the work of the ministry. These gifted men were to reproduce God's word among men; and through these the Holy Spirit, by which they were gifted, declared the word; as it was preached by Jesus. Since this spirit was to speak and not impress, it must lead by the word of God, to which is given all authority and power. This word must be preached, "*for it pleased God to save men by preaching,*" and since that is God's pleasure—will—if the will of God is done by the Holy Spirit, as by the Master, the Holy Spirit in saving men, will adopt no other means than preaching. Then all this talk of the operation of the Holy Spirit in ways, and by

means to save, men, not in harmony with the will, and pleasure of God, is nonsense, if not damnable profanity.

Since this spirit is to lead into all truth—(a truth is always something said, a thing may be true, but it is not a truth till it is declared. God is true but His word is truth, the Holy Spirit is the spirit of *truth*)—it must lead by the word of God. To that word is given all power to save, and the Holy Spirit declares it through human agencies, as “holy men spoke as they were moved to speak, by the Holy Spirit.”

The Holy Spirit only moved them *to speak*. It moved them to nothing else; and when they spoke it was the word of God, to be received or rejected. The men were not responsible for speaking; but God held the hearer responsible for believing and obeying what they said. (John 13: 20.)

So also the things of God “were *reported* to the saints by them who preached the gospel with the Holy Spirit sent down from heaven.” (1 Pet. 1: 12.)

Therefore when led by the teaching of the apostles, we are led by the word of God, given through them by the Holy Spirit. There is not a

case in history, sacred, or profane, where a man is led by the Spirit without the word; or led by the word of God without being led by the spirit of God—the Holy Spirit. The mission of the spirit was always to declare the word through prophets, and apostles.

Since "faith comes by hearing the word of God," no man can be led by faith when the spirit exercises any force beyond the word. If led by the spirit in any other way, he is led by force and not by faith. I cannot conceive of the spirit making them know, that they might speak; but he made them speak, that they might know. How this can be done is easily suggested by hypnotism. If a man can bring a willing and submissive subject, so under his control as to cause him to speak and act, in harmony with the will, and spirit of the stronger; then the Holy Spirit could communicate through prophets, and apostles, in perfect harmony with natural law.

But when the word is reproduced in the gospel, which is the story of the sayings and doings of that word, while here among men; and supernatural tongues have ceased, and supernatural knowledge is done away, and prophesying has

failed, and the perfect has come; (1 Cor. 13: 8-10) then the work of the spirit, promised by the Master, is fulfilled. He has testified to the word with power, and full demonstration. The book is complete and ready to seal, and nothing more to be added. (Rev. 22: 18.) The last apostle has passed away, and the miraculous work of the spirit is finished; and the spirit now left, is the spirit of the truth—the word—dwelling in the hearts and consciences of the saints. The spirit coming from the exalted word, was received from the Father; and whether in prophets, or apostles, he spoke the word of God from all, and through all, to whom he came, or in whom he dwelt, producing the word of God on the earth. Into the word, he thus reproduced through the apostles, and evangelists on whom the apostles laid hands, he put himself; as God put himself into the word in the beginning; so that “The word was God”; with all the power and spirit of God. In like manner, the words spoken by the Spirit Holy, like the word of Jesus Christ spoken by the same power and influence; (John 3: 34) “are spirit and life.”

If the word dwells in the heart, and conscience, of the believer, through faith, so as to fully con-

trol the life, and give him hope; he may feel assured that he is led and comforted by the Holy Spirit. And since it is the same word that was made flesh—the word of God—so in the possession of it, not in mind only; but in heart also, so that he “is rooted and grounded in the truth,” he needs no other proof that Christ dwells in him, and every word and act is a manifestation of Christ; and the spirit of Christ; far better than the wild grimaces and hallucinations of a Sioux Indian ghost dance.

The church is the assembly of all such as have received the word of God by faith. By taking that word of God into their hearts and consciences they have Christ dwelling in them.

These living stones being built up together, form a habitation of God through the spirit, and become the temple of the Living God. He dwelleth in them through the spirit of His Son; and over them, Jesus reigns prophet, priest and king; and they are led by the law of the spirit of life, *in Christ Jesus*.

As the spirit of man is the knowing part of man; and the spirit of God is that which knows, (1 Cor. 2: 11) and “searches the deep things of God”; so when man’s spirit is taught by the spirit

of God, he will know the "things that are freely given us of God." "Eye hath not seen, nor ear heard, nor has it entered into the heart of man, the things which God has prepared for those that love Him." The spirit, that searches the deep things of God, has declared it by the apostles and prophets.

But let none say we worship the bible as a book. Not so! God is spirit and we worship not a objective, but a subjective God when we worship the Father. The only revelation of God is by His word and if we worship the true God, we must get a correct apprehension of His character and personality. None can worship the true God with a false conception of His attributes and character. By His embodied word these are exemplified to us in the flesh; so that God in Jesus Christ, becomes to us an objective God, and as such we worship Him in spirit, and in truth. The spirit in which we worship Him, is the spirit of the truth which reveals Him. Thus without a truthful revelation of Him, the spirit of our worship will be the spirit of the devil—a false spirit. A man becomes awakened and unites with the church from the hearing of the "First principles" of the gospel. He studies

the word no more; but reads the stories of cowboys, the James bandits, and prize fights, etc., what spirit will he have? All know it will be the spirit of his teaching. The spirit of that which he reads. But if his mind is renewed, and his heart filled from a continual study of the word of God, he will have the spirit of Christ.

'Tis thus we look into the face of Jesus Christ, and are changed into His image from glory to glory, or with increasing radiance and beauty, even as by the spirit of God. (1 Cor. 3: 18.)

The God we worship, outside of Jesus is subjective. Because your God and my God are called by the same name, is no evidence we worship the same God. My ideas of God, is my ideal God, and forms the God of my adoration. Thus the being we worship varies, as our understanding of Him varies; and as worship transforms us into the image of the object of our worship, our transformation of life will vary, into harmony with the subjective God we adore; coming into His image in a degree commensurate with the intensity of our adoration. The necessity of a proper understanding of the attributes of God by each worshiper is seen, in order to harmonious worship.

Not every one brought into the church is converted to the God and Father of our Lord Jesus Christ. To be converted to any God, one must have distinctive ideas of His attributes.

While the institutions of the Old Dispensation give us some conception of Jehovah's attributes; as the purity of their garments—no linsy-woolsy to be worn, no hybrids to be raised, etc., impress the idea of purity upon the mind, as many illustrations are given of His holiness—separation from sin—veracity, power, etc., etc.; but nowhere are they sufficiently full, to bring us to objective worship, till we view Him, in His attributes, embodied in the person of the "Man of Sorrows." In Him as "The express image of His person" we are enabled to witness an object of adoration.

In Christ Jesus, as revealed by the Holy Spirit, through the word, is the subjective God of the Jewish people, transformed into a being of objective worship, and looking into His face we are transformed into His image, from glory to glory as by the spirit of God. (2 Cor. 3: 18.) This is done by looking into the "Perfect law of liberty" as a doer and not a hearer only. (Ja. 1:22.)

Thus the change is wrought step by step, from

“glory to glory,” through the worship of an objective God in the person of His Son Jesus Christ, who is the “image”—image of God, we are permitted to worship. That image is portrayed by the Holy Spirit through the evangelists. Or as James expresses it “In the perfect law of liberty. (Jam. 1: 23.)

Paul in contradistinction of the Old Testament says “The Lord is that spirit.” (2 Cor. 3: 16.) This is said concerning the things that are written of Him; as also in (Ro. 8,) he refers to the spirit leading us, in contradistinction to the law of the flesh; as also when speaking of the fruits of the gospel as distinct from the law of Moses, calls it the fruit of the spirit. (Gal. 5: 22.)

CHAPTER IX.

MISSION OF THE HOLY SPIRIT.

No man knoweth the Father but the Son and he to whom the Son will reveal Him. (Matt. 11: 28.)

'Tis thus the great Master declares the source of revelation. Not by spiritual impact, is the knowledge of God made known. God is in His attributes, will, wisdom, power, love, goodness, etc. To know God's love is to know God. So also all His attributes, as to know His will, wisdom, etc. These are only learned by the revelation of the Son.

If the Holy Spirit reveals Him, he must do it through the Son—the word. Only with that idea can the passage be understood; the one source of revelation, and only one—the word of God.

“No man hath seen God at any time; the only begotten Son * * * hath declared Him.” (John 1: 18.) The only knowledge we have of God, His will, His wisdom, His righteousness, all

He requires of men and what He will do for man, come through the declarations of the Son. The mission of the Holy Spirit is to make these declarations known. He shall teach the apostles, and bring to their recollections the things Jesus had declared.

“We know the Son of God is come and hath given to us understanding that we may know the things that are true.” (1 John 5: 20.) The understanding of the truth comes to the fallen race, who were living in darkness, and death, through the Son of the Highest. He is the light of the world, and that light, is life to the world. (John 1: 4.) “This is the record that God hath given to us eternal life and this life is in His Son.” (1 John 5: 11.)

Can anything be more clearly expressed than that light, and life, and the knowledge of God—His will, wisdom, truth, love, and mercy, are all revealed through His Son? All the knowledge we have of God; all He has revealed of Himself to humanity has come through His Son. But the Son of God is the word of God by which all things were made (John 1), and therefore the knowledge of God comes not through spiritual impact but by

His word. Since God is spirit—is Holy Spirit—is the Holy Spirit, we cannot conceive of the Holy Spirit in his personality adopting any means differing from the Father, in making known the will and wisdom of God.

God in all revelations has honored the Son, by making all things of Himself, known through Him. Can we apprehend the Holy Spirit adopting a contrary course? And using any means different from testifying of the Son, or word of God? The Holy Spirit, therefore, like the Father, makes all things of God, known through words, and his words are the word of God. Therefore the whole revelation of God; His will in the duty of man; and the acceptance of the man that is lost; and the manner of our return to God, from whom we have been separated by sin; and our conversion, and sanctification, must all be accomplished by the Holy Spirit through the word of God.

Man in his pristine state, before his fall, was to be developed. It could not be expected the race would forever continue in the garden of animal delights. The experience of the ages shows that man cannot be developed, in idleness, and luxury. His spiritual growth, and moral development,

must come through teaching, and he must be held responsible for his acceptance, or rejection of such teaching. No spiritual enlightenment can come to men in any other way, and leave them morally responsible. His responsibility consists in a willingness to be taught. Paul says sin was in the world before the law. That is, man did things morally wrong, and culpable in themselves, but since the law had not come they were not imputed sin; for sin is the transgression of law. It is often asked why God made man so he could sin, and be lost? He made the ox without moral responsibility, and consequently without sin. Had He made man thus, he would not have been a man.

He gave man a spiritual nature, and made him in the image of Himself. (Ge. 1.) It was the crowning work of creation. He was made to have dominion over all things else created; and without the powers given him, he would not be a man.

All else He made without that power, and none save man has sinned.

Had any sooner be an ass, that cannot sin, than be a man that can, they have reached a point as near that brute as possible, without the missing link.

For all the brute creation there was no development anticipated. The swallow builds her nest to-day just as she built it beneath the eaves of Noah's Ark; and fishes return to spawning beds, just as they did six thousand years ago. Birds migrate just the same now, as then. Instinct impressed, is knowledge without improvement. So it would have been with man had knowledge been impressed.

But God designed him to be taught, and hence the lessons which He gave him. Then as now development must come through teaching, and to that end, "they heard the voice of God, walking in the garden in the cool of the day." And God *called* unto Adam and *said* unto him (Ge. 3: 8) God did not impress the right upon him, but taught it to him. Because God spoke to man, man speaks. No other reason can be given why man can speak. God's communications to the race, then, were all in words, giving instructions in language which mankind understood. The violation of what God said, was the sin committed.

God did not impress Noah by some fear or impulse that a storm was gathering; and he had better be prepared with some kind of a boat for

safety; but "The Lord said unto Noah * * * make thee an ark."

He gave explicit directions; with full description of the work; and, "By faith Noah prepared an ark to the saving of his house." "Having been warned of God." (Heb. 11.)

Had the idea been impressed it would have been written "By fear Noah being suspicious of rain prepared an ark." It being done by faith, there must have been a command to do. God did not impress him with wisdom; but taught him the way, and the right.

So also God called Abraham, and by speech revealed to him His will. "By faith Abraham obeyed and went."

So also, when God had a mission for Moses, He appeared to Him, and from the bush aflame He talked with him.

To Elijah God spoke by an angel who touched him and said "Arise and eat." And the word of the Lord came to him and said: What doest thou hear Elijah? * * * Go stand upon the mount. A great wind rent the mountain; but the Lord was not in the wind. An earthquake; but the Lord was not in the earthquake. A fire; but the

Lord was not in the fire." The Lord is not found, or known in the tumults of earth.

But after all these there came a voice—"a still small voice"; but "Elijah *heard* it." He wrapped his face in his mantle and went out. God was in the voice "The word was God." It *spoke* to Elijah. It told him what to do. When God has aught for man to do, He plainly speaks and tells him what it is, and how to do it; and gives him every detail. Nothing is left for impulse, or emotion to dictate. Man's feelings are of the flesh, and carnal. His judgment is taught, and by faith he obeys, or in unbelief he disobeys.

So in all God's revelations by the prophets, upon whom the spirit came, causing them to speak as they were moved, made, forced to speak by the Holy Spirit. We read "The word of the Lord came to Isaiah the Son of Amos." (See Book of Isaiah *passim*.) "And the word of the Lord came to Jeremiah." (See Book of Jer *passim*.) The same is said of Ezekiel, and all the prophets. All to whom the Lord gave His spirit, spoke the word of the Lord. The light God's people received was from His word. No other way can instruction be imparted.

When they mocked the messengers of God, and dispised His words, and misused His prophets, His wrath arose against them till there was no remedy. (2 Chron. 36: 16.) With all, the word of the Lord was their guide; and disobedience was sin.

Jesus said "As long as I am in the world I am of the world." (John 9: 5.) "The light was the life of men." That light was the word made flesh. The light was not in the flesh but in the word. The flesh was human and could be strengthened by an angel; but the word was Divine. He having ascended up on high, the light has not departed. "Say not in thine heart; who shall ascend into heaven? That is to bring Christ down from above." * * * * "The word is nigh thee, in thy mouth and in thy heart; that is the word of faith which we preach." (Ro. 10.) The personal ministry of Jesus gives place to the ministry of the word proclaimed by the Holy Spirit, through the apostles. The personal work of a personal Saviour is ended, and we are now under the ministry of the word, in the hands of the apostles to be written upon the tablets of the heart, by the preaching of the gospel, with the Holy Spirit sent down from heaven.

When about to leave His disciples Jesus said "I am going away, but I will not leave you comfortless; I will send you another pedagogue—(teacher)—who shall be with you, for he shall be in you.

This paraclete was to be in them as a personality; or as an influence. To make him a mere influence would be to degrade the Holy Spirit. He was not sent to influence the prophets; but to possess them. So the Holy Spirit was to possess the apostles to whom it was given. It took the place of their own spirit, and caused them to speak his thoughts in the words chosen for them. These words of the Holy Spirit are the word of God. As a person, He dwelt in the apostles; and as a person, he took possession of them, and spoke through them. In inspiration, the man of God is not led by the influence of the spirit upon the disposition; but when the spirit comes upon him, he speaks; and he is guided by what is said. It was not the impressed influence of the spirit that caused Phillip to draw near the chariot of the Eunuch; (Acts 8:) but the spirit said, "Go join thyself to this chariot." It was not an influence of the spirit that led Paul into Macedonia; but a vision which

said come over into Macedonia and help us. An impressed influence would destroy man's responsibility, if the influence was sufficiently strong to control him. If not sufficiently strong, the fault would be with God. A prophet was not responsible for what he said. When the Holy Spirit spoke by the apostles, it was him that spoke, and not them. They were responsible for the reception or rejection of what he spoke by them, the same as any other hearer. As a personality, the Holy Spirit in them, spoke by them, the same as their own spirit was wont to speak by them; and the words they uttered were the words of the Spirit—the word of God—and they must walk in the light thereof the same as all other hearers of the word. It was always the word of the Lord that was to be obeyed—followed as a light to give comfort by promises, and guidance by direction; and not some influence impressed upon the mind.

None can tell whether an impression is from some man, the flesh, the devil, or of God; but when the word is spoken, we at once ask of its author; and look into his credentials to know whether to give credence. Therefore when led by the word we are led by faith; but when led by impulse, or an

impressed power, it is by force; if the impressions are irresistible; or by the flesh if they are enjoyable.

None can be led by faith, unless directed by words; and then he must have confidence in the one who speaks. If he has confidence in the words because they meet his approbation; and not in the speaker; then he is led by philosophy instead of faith, after the manner of Cain. He is a Cainite. Confidence in the speaker, give faith in his words.

A few examples illustrative of the foregoing will be sufficient. The promise of a son made to Zacharias was by a messenger, sent for that purpose, as he ministered at the altar. With him Zacharias talked.

The announcement to Mary was also by a messenger chosen of God to make the disclosure to the woman. But when Mary entered the house of Elizabeth the Holy Spirit came upon Elizabeth and she spoke. That is the universal effect of the Holy Spirit. It is not an indication of piety or conversion.

The Holy Spirit came upon Caiaphas, the abandoned Jewish High-Priest with murder in his heart, and caused him to prophesy. There is noth-

ing purifying in the personal impress of the Holy Spirit. His gift to man is to bring faith to those who possess him not, by the testimony of those who possess him. The "heart is purified by faith;" and faith comes by hearing; and hearing by the word of God;" and the word of God by the Holy Spirit, who bears testimony thereto. As we have shown, and Jesus declares, the Holy Spirit is the spirit of truth, and the word of God is the truth; therefore the Holy Spirit is the spirit of the word.

The Holy Spirit in person always goes to the preacher, or prophet, who speaks, and not to the one who hears. The hearer receives the spirit of the word—the truth—from the one who preaches it and not from the Lord direct.

At the naming of John, Zacharias was "filled with the Holy Spirit and prophesied saying" &c. This is always its affect upon him who possesses it. (Luke 1: 67.) He speaks for the enlightenment of those who hear as much as for himself; and he must learn from the oracle, himself has declared.

So Simeon was led by the Spirit into the temple and prophesied of the wonders of the child Jesus, and the sword that should pierce the mother's heart. Many examples could we give in

defense of the position taken; but not one can be found of the guiding, and comfort, of the spirit without the word.

In the style of Hebrew poetry in the Old Testament scriptures we have Parallelisms for two purposes, (1) to explain one expression with another and, (2) for emphasis of the thought expressed. The thoughts of the writer or speaker is given in couplets, or triplets, in parallels of expression, repeating the statement in different words; increasing the force of the expression, as well as the clearness, without changing the thought.

A few examples will profit much in our understanding of them:

"Hear my cry:

O Lord! attend unto my prayer."

"For Thou hast been for me a shelter—

A strong tower from the enemy."

"Thou wilt prolong the King's life;

His years, to many generations."

Ps. 61:

We could give many from David; and also from Lameah, and Moses, and Miriam, and all the Hebrew poets. Read the prophecy of Balaam before Balak, when he attempted to curse Israel.

But our purpose will be answered by a few from Solomon:

“Wisdom crieth without:

She uttereth her voice in the streets;

She crieth in the chief places of concourse;

In the opening of gates; (place of gathering.)

In the city she uttereth her words.”

Again:

“How long ye simple ones will ye love simplicity;

And scorers delight in their scorning;

And fools hate knowledge.

These repetitions not only give emphasis, but also explanation of the meaning; as each carries the same thought.

Again:

“Behold I have called, and ye refused;

I have stretched out my hand, and no man regarded.

Ye have set at naught all my counsels;

And would none of my reproof.

I also will laugh at your calamity;

I will mock when your fear cometh:

When fear cometh as desolation;

And destruction cometh as a whirlwind;

Then shall you call upon me;

But I will not answer.

Ye shall seek me early;

But I will not be found of you.

The above illustrates the point in view; but we find another that make plain the subject before us.

“Behold I will pour out my spirit unto you;

I will make known my words unto you.”

Could anything be more conclusive than, “to pour out His spirit,” is to “make known His words?” If he declares that to love simplicity, delight in scorning, and hates knowledge, are the same; and the simple, scorers, and fools, represent the same class; then according to this passage, to “Pour out His spirit” and “Make known His words” are the same thing. Where His spirit goes His word goes also, and there shall it be heard. With me no statement could be plainer, and the controversy is ended; but to others it may not seem so positive, and in the light of this passage we will introduce another.

Peter on the day of Pentecost, standing with the *eleven*, and speaking as the Holy Spirit gave

utterance, quoting from the prophets said "This is that which was spoken by the prophet Joel." "I shall come to pass in the last days"—(the last days of that era, or people)—"I will pour out my spirit"—(*epi*, in presence of, to, unto, for sake of)—"all flesh." (Acts 2.)

This was the Lord's work and was to be performed in fulfillment of prophesy. He did not there and then pour it upon all flesh; but only upon the eleven who stood up and spoke.

There is no proof that more than the eleven disciples were together there; that more than the eleven received the Holy Spirit from Christ.

In the Greek, there is no division into chapters and verses. In the first chapter we read, that at the time of the selection of Matthias to the apostleship, there were about one hundred and twenty present, and the selection was made, and Matthias was numbered with the *eleven apostles*. This ends the record of that transaction with the full compliment in the Apostolic College. A new paragraph begins.

Another scene is recited. The day of Pentecost is fully come. The Apostolic College is complete, and *they* were all with one mind in the same place.

Neither Thomas, nor Bartholomew, nor Thaddeus, as on some occasions were absent. All were present and of one *mind*, when there suddenly came a sound from heaven, and it filled the house where they were. And *they* all began to speak. And "Peter stood up with the eleven and said."

But for the declaration that on a previous occasion, there were 120 present, none would get the impression that more than the eleven, especially named were referred to on this, another occasion.

They were especially called the eleven apostles. Upon these the Holy Spirit descended. It was the beginning of their work, under the commission of the Master, to preach the gospel to every creature; from and through the apostles to whom the Holy Spirit was promised, and had now personally come. It was to be poured to all flesh, by making known the word of the Lord, as Solomon had said. Jesus said "My words are spirit" and when they go to every creature, the spirit is poured *unto* all flesh. God gave the spirit personally to the apostles on that day, and it caused them to speak His word, and from them the word was made known to "all flesh," "beginning at Jerusalem." The affect, of the personal gift of the Holy Spirit

to the apostles, was prophesy, by which God "makes known His words" to every creature.

Since it has so long been understood that there were 120 upon whom the Holy Spirit was poured on Pentecost, it may to some seem sacrilege to thus step upon hallowed ground, I will therefore, call attention to the first Chapter of Acts. In verse 2nd Luke speaks of the Lord being "taken up, after He by the Holy Spirit had given commandments to the apostles whom He had chosen." "To *whom* He showed himself alive after His passion; being seen of *them* forty days, and speaking to *them* of things pertaining to the Kingdom of God." When He had finished speaking to *them*, while *they* beheld, He was taken up and a cloud received Him out of *their* sight. And while *they* gazed upward, two men stood by in white apparel, and spoke to *them*. Then from the Mount of Olives *they* returned to Jerusalem, and went into an upper room, and the eleven abode there. These are all named as the eleven, who continued with one mind in prayer; with the relations of Jesus, and the devout women. It was during those days, between the ascension of Jesus and the day of Pentecost, that Peter stood in the midst of the disciples,

and suggested an addition to the bishopric, and from the number present, two were selected as qualified for the office, and they cast *lots* between the two, and the "Lot fell upon Matthias and he was numbered with the eleven apostles." All was spoken of the eleven apostles, who, we are told, abode in that upper room, and were together waiting for the promise of the Father of which they had heard of Jesus.

And continuing thus together with one accord, till the day of Pentecost was fully come, when the Holy Spirit, with a sound attracting attention, descended and filled the room, and a lambent flame, like a divided tongue, sat upon each *of them*, and *they* were all filled with the Holy Spirit, and began to speak in other languages as the spirit gave *them* utterance. All this must have reference only to the eleven.

It was noised abroad, and the people came together in astonishment, to hear them speak in their own tongues, the wonderful works of God. Peter stood up with the *eleven*, and refuted the charge of drunkenness; and declared it the fulfillment of the prophecy of Joel which he quotes. "And from (*apo*) me will I pour my spirit unto (*epi* to, unto,

upon) my servants, and handmaids, and they shall prophesy"; teach, or explain in proper words, the things of God. The mission of the spirit of God personally was to His own—"His servants and handmaids" to cause them to speak to those not His servants, that those who hear may be disciplined through their teaching, to fulfill the commission of the Lord. (Matt. 29: 29.)

Signs also in heaven, and in earth, shall follow for the conviction of the world of sin, righteousness, and judgment to come, which shall embody the teaching.

Those receiving the testimony of the spirit, shall take up the same proclamation, till it is carried to all flesh—to every creature. Thus His spirit is poured unto all flesh, by making known God's word to every creature, through the gospel (1 Pet. 1: 25) which was preach, with the Holy Spirit sent down from heaven. (1 Pet. 1: 12.)

Whoever receives the Holy Spirit *in any manner*, either as a personality, as did the apostles; or by faith from hearing the word, will go forth to teach, explain or proclaim it.

Paul says "Now we have received not the spirit of the world, but the spirit which is of God,

that we might know the things that are freely given to us of God. Which things we speak, not in words which man's wisdom teaches; but which the Holy Spirit teaches." (1 Cor. 2: 12:) The effect of the Holy Spirit is to know the things of God. Then to know the things of God is to have the Holy Spirit. To receive the things of God is to receive the Holy Spirit. Nothing could be more in harmony with logic than this statement. If this knowledge of the things of God comes direct to Paul by Divine impressment, it is a revelation of the Holy Spirit to the apostle. If Paul speaks them to me in words which the Holy Spirit teaches, it is a revelation of the same spirit to me through Paul. And he who possesses this knowledge possesses the same spirit as Paul. Since the Holy Spirit has his dwelling place, not in heaven, but in the saints—in the church—God's temple; if he reaches me it must be from the church through the instruction which goes out from the saints.

Was he ever received in any other way since the days of the apostles? If the mission of the Holy Spirit is "that we may know the things that are given us of God;" then he who has the Holy Spirit knows all these things. Paul says he learned

nothing from Peter, and those of note at Jerusalem, though he abode with them fifteen days. (Gal. 1.) The communications of the same spirit are to all, the same. If the Holy Spirit is vouchsafed from heaven to each in the church, there would be no need of teachers, and no division among God's people. All would see alike for all would understand the same things.

It does not teach the Catholic one thing and say he is right; the Protestant another and say he is right; the Presbyterian, Methodist Mormon, Baptist *et al*, declaring each to be right. Wherever he personally dwelt he taught all the same thing; but those who understand and misunderstand his teaching will vary, and the spirit they get will be the spirit of what they are taught. All the "isms" in christendom cannot come from the same spirit. There can be but one right, and perhaps none. All that are wrong are deceptive, and of course false; and if false are of the devil.

But Paul says the spirit was given to him that he might *know*. And the things thus revealed to him, he spoke in words which the Holy Spirit communicated; that those in the church to whom he wrote might have his knowledge. (1 Cor. 2 *pas*—

sim.) Then if the church did not have Paul's knowledge, they did not have the Holy Spirit.

But if they received the knowledge of Paul, they received the same spirit of truth which Paul had; and like Paul and Peter were of the same mind, and of the same judgment. (1 Cor. 1:10.)

The mind of Christ was in them; the spirit of truth—the Holy Spirit abode in them. This spirit was not received direct from heaven, for he had been sent direct to the apostles, and he was to “remain in them;” so that if he goes to the world, he must go direct from them.

The Holy Spirit is not many; but one spirit. Not a personality for each; one to be sent to Paul, and one to Peter, and to each of the apostles, and to each christian, in the church; for then he would be many, with a large number left in heaven for those who shall come after; to be sent when called for. The thought is preposterous. And yet in harmony with that of his separate personality, dwelling in me as a separate entity from my spirit. If the Holy Spirit is the spirit of wisdom, the spirit of knowledge, and of understanding (not misunderstanding,) sent to the apostles in whom he was to abide, (not come and go,) he would then

through them be "poured out" to all nations, and those who received him from them, would be of the same mind, and of the same judgment. There can be no discord when all have the same spirit.

Paul most emphatically declares there is "one spirit." All those possessing that one spirit would have the same understanding; for the understanding of the truth would be the spirit of truth. Those misunderstanding would be deceived. If deceived the devil has deceived them, and the spirit which leads them, is the spirit of the devil—an *un*-holy spirit.

In seeking and praying for union among christians, we would not seek to unite the children of God with the children of the devil.

"What concord hath Christ with belial? or what part hath he that believeth with an infidel?" (11 Cor. 6:) A kingdom divided against itself is brought to desolation." He that believeth takes the word of God into the inner man—the heart—the understanding by faith, and is led by the spirit of truth, thus received; while the infidel takes in something else, and is led by the spirit of what he believes, whether Mormonism or Boodism or some other *ism*. Organic union, without

harmony of faith is organic discord. Jesus did not pray for such a union; but for the union of those whose faith is from apostolic teaching.—“Who believe on me through their words.” Such receive Christ in the truth; the word of God into the conscience—the heart—the full understanding.

Those deceived by any heresy must be cut off from believers. For God's people to unite with heresy; understanding with *mis*-understanding; truth with error; faith with deception is contrary to the entire economy of heaven. Those now advocating it have crude conception of the plea for union made by Campbell and his associates; or that, prayed for; by Christ, and plead for, by the apostles and early christians. Their hope for union was in the conversion of men from their unbelief of the truth, to “the faith delivered to the saints.” None, who believe can doubt but the prayer of Jesus was fulfilled, and “all” who believe on Him through the words of the apostles are one; and always have been. Jesus says the Father heard Him always. Those who believe on Him through the words of the apostles are always one. Those who believe through the words of others may not be a unity with them. They

should not be. What agreement hath Christ with belial; or he that believeth with an infidel; or the temple of God with idols. Wherefore He saith "Come out from among them and be separated saith the Lord. Not try to unite with them by preaching unity of churches. What agreement hath light with darkness—understanding with misunderstanding?

For this purpose the Holy Spirit was sent to declare on earth the things he had heard in heaven—the word of God. To receive him was to receive his testimony of Christ, the exalted word—to receive the truth, and take in the spirit thereof—to receive Christ Jesus as wisdom, sanctification, and redemption.

All those who receive that testimony in the truth proclaimed, are begotten by the Spirit of God to a new spiritual life in Christ Jesus, and will as certainly be born of water into that life, as they are begotten by the spirit through the word of truth, (James 1:18) which is the seed of the Kingdom.

The conception of the Spirit of God as a divine personality dwelling in me, with my spirit and the spirit of the devil each a personality also in me,

and all contending for the mastery, and each struggling against the other for supremacy, and the Holy Spirit unable to subdue the unholy spirits, shows impotency, or indisposition on the part of the Divine Spirit. Besides it destroys man's responsibility, and makes him a mere animal with instincts. There is logic in the saying, that if God has made us so we can't help ourselves without His help, and then fails to furnish the needed assistance, He alone is responsible for our failure. But if the Holy Spirit comes to us with the instruction of heaven through the word of God, spoken in our language, so as to be understood by all; falling "line upon line," "here a little and there a little" as man can receive it; "like the rain and the snow from heaven" upon the parched earth, 'till our hearts are "sprinkled from an evil conscience"—or misunderstanding, into the sunshine of God's light, from glory to glory, 'till by education our spirits are illuminated into heavenly thoughts and Divine wisdom, giving us new hopes through higher conceptions of human evils and God's designs, and his mercy, through that grace which teaches us that denying ungodliness and wordly lust, we should live godly, soberly, and

righteously; (Titus 2: 11) and our spirit thus widened, and brightened with heavenly effulgence is filled with Divine wisdom and understanding and subdues with its restraints, the flesh with its emotions, lusts, passions, pride, avarice, anger, etc., with its works of adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, strife, seditious heresies, envyings, murders, drunkenness, revelings and such like, against which it was, and by which it is, often overcome in the struggle, so that we cannot do the things we would; and the conflict between our spirit, cultured by our heavenly teaching, and our fleshly impulses, goes on 'till we bring forth the spiritual fruitage of love, joy, peace, long-suffering, gentleness, faith, meekness, goodness, temperance, etc. The conflict is thus won, and the eagle of victory perches over spiritual culture, and the flesh is held in restraint; as it could not be done under the law of the flesh, with its penalties. Carefully read Romans seventh, and eighth chapters, and Gallations fifth, letting the word spirit refer to our own minds, cultured by instruction of the Divine Spirit, through the grace of God—the gospel of His Son, Jesus Christ our Lord.

The affect on all who receive the Spirit is the same, causing them to speak the word of God. "He whom God hath sent speaks the word of God; for God giveth the spirit to him without measure." (John 3: 34.) A man may preach without preaching the word of God, or knowing it; and whoever cannot preach the "word of God"; has not received the spirit of God; and the spirit he imparts through his teaching will not be the spirit of Christ; and while he is leading others astray, he will himself be accursed. (Gal. 1: 8.)

Paul does not say "Woe be unto me if I do not preach" something; but "woe be unto me if I *preach not the gospel.*"

A man possesses the spirit of God, only so far as he is competent to preach the word. If he is competent to preach Socrates or Ingersol and is willing so to do, he has received the spirit of Socrates, or of Ingersol.

So he who has by faith received the word into his mind and heart—into his inner man—so that he can live and preach it, is "led by the spirit"; and "minds the things of the spirit"—he has the spirit of God, and of Christ within him, and will bear the fruit of the spirit.

So also if he takes the Koran into his inner self, by believing it, and giving his heart to it, he will have the spirit of Mohammed. Or, if by faith in its teaching, he receives the "Book of Mormon," he will have the spirit of Joe Smith as manifested in the teaching. Add to that the additional teaching of Brigham Young and you will at once behold a discord between the spirit of the Later Day Saints, and the Brighamites. And so of all others.

Who does not know that the spirit of the M. E. Church has changed as much in the last seven decades, as the style of their preaching? Preach what you will, and the real converts, will all have the spirit of what you preach. So the spirit of the word—"the spirit of truth," dwells in the saints of the living God; and is received by faith from hearing the word; and those are built up a temple—a spiritual house, where God dwells by His spirit. Over it Christ Jesus reigns, God blessed forever. His subjects are willing subjects; and His spirit permeates each member; and therefore the whole body, and the reign of heaven is within them.

Before closing the Chapter, I will, from the many passages on the subject, select one quotation which must certainly end the controversy with all

believers. It is from the lips of the Divine Master himself, and is the summary of all I have written.

Speaking to His disciples, with whom he had journeyed more than three years, talking with them all the way, for their development in the Divine knowledge—the knowledge of God and His Kingdom; and sometimes so worried with their stupidity that He was led to say “How long must I be with you? How long must I suffer you?” So great had been their perverseness by their former teaching; He says, (John 15: 3) “Now ye are clean through the word which I have spoken unto you.”

This confirms all I have written. The cleansing power is in the word spoken.

If the Holy Spirit works in harmony with the Master who sent him, who is now crowned King of all kings, and Lord of all lords; to whom the Father has given the kingdom; he too will cleanse through the word he speaks; that men may be led by faith, and not by force. No man can be led by faith but the man who hears the word, and obeys it. All the nonsense about being *pulled* into the right, and pushed into the way, by some force above the action of the word preached, vanishes at once with the admission of this passage,

Thus the word of God exalted to the throne, takes the precedence.

Any man receiving the word into his mind—his inner being—his spirit or conscience, by believing it; has taken into his conscience, the truth of God, the wisdom of God, the knowledge of God, the love of God, the light of God, the life of God—all that has been revealed of God—the spirit of God—the spirit of truth. If the faith in things pure, and true, and lovely, has reached his affections and purified his heart—if God has purified the heart by faith, (Acts 15) they have gone forth in his life, and he walks by faith, and his whole being, body, soul, and spirit, is transformed by that renewing of his mind; and the wisdom of God, and the love of Christ, and the communion of the spirit of truth, —the Holy Spirit, is within Him; and the law of the spirit of life in Christ Jesus has made him from the law of sin and death which is in his members—his emotions and feelings which are fleshly; and he is led by the spirit, and walks by the spirit, and Father, Son, and Holy Spirit, all dwell within him. Can any one ask for more? But neither Father, Son, nor Holy Spirit, is within; nor leads the man that has not heard and believed the word.

No substitute for the word will make up the deficiency. It must be the *word*, and nothing else.

· Nothing less nor more.

The law of the Lord is perfect,

Converting the soul;

The testimony of the Lord is sure,

Making wise the simple;

The statutes of the Lord are right,

Rejoicing the heart;

The commandments of the Lord are pure,

Enlightening the eyes;

The fear of the Lord is clean,

Enduring forever;

The judgments of the Lord are true,

And righteous all together;

More to be desired are they than gold,

Yea than much fine gold;

Sweeter also than the honey,

And the honey comb;

Moreover by thou is thy servant warned.

And in keeping of them, there is great reward.

Ps. XIX 7-11.

CHAPTER X.

SUMMARY.

Of what I have said this is the sum. We have one God and Father of All, who is above all, and from whom are all things—the embodiment of wisdom, knowledge, power, justice, purity, love, truth and all the attributes found in all worlds. And he is from everlasting to everlasting. He is the father of the spirits of the spiritual; and the God of all providence and grace; and to him all prayers ascend, and from Him all blessings flow. “From him cometh every good and perfect gift,” and to Him we look for every mercy, and to him alone we offer our thanksgiving and praise; and in Him we believe and trust; and all His precepts, coming through His Son Jesus Christ our Lord, are believed and obeyed by His saints.

We have one Lord Jesus Christ, the Son of the Father, through whom are sent out the attributes of Jehovah into the world; who, possessing all the attributss of the Father who is Spirit, he is the

expressed image of His personality, as the embodiment of the Word by which He made all things, and into which, from the beginning, he put His wisdom, power, will, love and knowledge, so that as the Word, he represents the fulness of God. And as God is Spirit, His attributes are all spiritual, and when He puts His attributes into His word, He puts himself into the word, and "The Word was God." The wisdom, and power, and life, and light, and knowledge *et al*, were as eternal as God himself. But the utterance of the truth had a beginning, when "God said," &c., and proceeding out of God, they were born of God—came forth from the Father. And since all things were made by the word, He was first born before any creation.

That word by which all things were made, became the law to all things, and to man; and by man was antagonized under the threatenings of death; and man must die, or the word of God must suffer. For His great love wherewith He loved us when we were dead in trespasses and sins, as the only alternative, God embodied His word in the flesh as the only begotten of the Father—(all else was created)—that he might destroy the workings of the law by which we were condemned, an

take it out of the way by nailing it to the cross; that by the death of the law, God might be just in justifying the believing ungodly, who had transgressed His word in the law.

This word humbled in death through the flesh, having risen from the tomb, and having burst the bars of death and dethroned the monster by whom we were held, has ascended to the throne, and is crowned King of His kingdom. God having so highly exalted Him and given to Him majesty, and power, and dominion, and glory; and a name that is above every name; while taking His throne in the skies he becomes the autocrat of His kingdom.

His personal work on the earth being ended, and having provided another pedagogue to take His place as teacher of men, He sends the Holy Spirit to the apostles whom he had chosen, through whom He is to be preached as the word of God. Wherever the word is preached Christ is preached, and whoever receives the word by faith into the inner man—into his thoughts and heart, receives Christ; and whoever disbelieves the word rejects Christ. You cannot separate the word from Christ, nor Christ from the word.

To believe the truth takes it into the inner man—into the mind; the spirituality; and it forms our mind, and our thoughts are controlled and governed thereby. It forms our spirit, and if led by faith we are led by the truth which faith takes in.

Every man believes something. If he takes truth into the mind by believing it, the scriptures call it faith; but if he takes in error, and the mind is darkened by it, truth is shut out, and it is called unbelief.

If we understand the truth thus received, we have the spirit of truth. If we misunderstand we are deceived.

If deceived, we are deceived by the devil—the old adversary of truth—and we have the spirit—the understanding of the devil; and of course are led by the devil.

Paul says “Adam was not deceived.” He willingly transgressed; but the woman was deceived and was (equally) in the transgression.”

All deception is of the devil, and whoever misunderstands the word has the spirit of the devil, and is led by the devil. If sanctified by the truth he can never be sanctified by error. “The mind of his understanding is darkened, being alienated

from the life of God by the ignorance that is in him." (Eph. 4: 4.) No man can be led by the spirit of the truth, unless he understands the truth. Any misunderstanding is death. Christ says "I am the truth." You cannot take Christ into the heart unless you have believed the truth. You cannot possess the spirit of Christ, unless you understand the truth.

Jesus declares (John 14: 16-17 and 26) that the Holy Spirit is the spirit of truth.

The spirit of truth, (Holy Spirit) was Divinely sent to the apostles, and from them conferred to others through laying on of hands, for the purpose of producing truth in the world. They spoke the truth by the spirit of truth which was in them. Paul says "they received the spirit of God, that they might know the things freely given of God, which things they spoke to spiritually inclined ones, in the language of the spirit." (1 Cor. 2: 12-13.)

That which the spirit spoke through them was the truth, which came from the spirit of truth by its personal possession by the apostles. The personal work of the Holy Spirit was to produce the truth through those who possessed the spirit.

They spoke as they were made to speak by the spirit that was in them. This spirit came from the enthroned word, who received it of the Father and sent it unto them.

Tongues, and prophecies, and all miracles, having ceased (1 Cor. 13) with the perfection of the revelation of God—the truth being established in the world, and written in a book, so that judgment is passed already upon the one that shall take from, or add thereto; (Rev. 22: 18, the spirit of truth, came from the truth, and is the knowledge, or understanding of the truth. No man can have the spirit of truth except he understands the truth. There is but one spirit as Paul says, (Eph. 4: 4 and 1 Cor. 12: 4 and 11) so there can be but one understanding of the truth. All else is misunderstanding, and as I have shown is the spirit of the devil.

How much that is devilish God will permit I know not; but John advises us to try the spirits, since many false spirits have gone out into the world; and these false spirits are because of false prophets. (1 John 4: 1.) Nothing could be plainer. A false prophet speaks by a false spirit, and his words beget a false spirit in the hearer that believes his teaching.

This spirit of truth—Holy Spirit—is in the Church of God—His temple.

He dwells in the saints, walks in them, abides—tarrys with them. From them, he goes out to the world; as where the spirit is given they will speak the word of God. (John 3: 34.) Whoever understands the truth, will speak the word of God. Not something else. Knowing the truth he will be able to declare it; and the spirit it begets in the hearer will not be the spirit of Mormonism or any other ism; but it will be the spirit of truth, the spirit of Christ—the Holy Spirit, and it will transform the man through the renewal of the mind (Ro. 12: 1-3) and not by a physical affect upon his emotions and *passions*.

PART II.

CHAPTER XI.

THE KINGDOM OF HEAVEN.

Since many have taken in hand to set forth in order the things concerning the kingdom; I, having given the subject much study, for more than forty years; with an experience and observation surpassing many of my contemporaries in the ministry; and having witnessed the sad workings of the unscriptural methods, and makeshifts, that have been introduced; and the defects in church organization, and government, from unscriptural teaching and practice; have taken it upon myself to study the Divine plan, to ascertain, if possible, the system of government God has established in the heavens, and set forth in the Sacred Oracles, for our guidance on earth.

THE KINGDOM.

In prophecy this is always spoken of in language the most unique; conveying one, and only one meaning, that of a kingdom—an absolute monarchy. There is no hint to any limit to

the authority, or constitutional hinderance to the supreme will of the King.

Every reference to him, contemplates Him as the autocrat of the kingdom; and every illustration sets the kingdom forth as an absolute monarchy, such as was contemplated in ancient oriental history; and makes his dominion parallel with the most absolute autocrat of ancient renown.

The prophet Daniel often speaks of the coming kingdom, comparing it to the then existing kingdoms of men.

God in the Old Testament is represented as governing with absolute power, appointing kings, setting up thrones, and dominions, as the God of Sabaoth; (armies) placing in power whomsoever he willed. (Dan. 6: 3-34.)

Among the nations He appointed His own executives in authority, and when they failed to do His will, He cast them down and enthroned others.

A careful survey of the Old Testament shows that God giveth the kingdoms of this world to men of his own election, and holds them personally responsible for the fulfillment of His designs. During the reign of the four kings spoken of by Daniel the prophet, to whom was given power absolute, the God of heaven was to set up a kingdom—not a republic, nor a *government* of some kind. The

word kingdom defined the kind of government God was to set up. It had in itself the idea of absolute dominion, and unrestrained authority. There was then no idea of any constitutional limit. Nor has any such an idea, been, since then authorized. God was to set up a kingdom, in all that kingdom then meant. It was in no sense to be a republic. From God's standpoint any change must be rebellion against Him, and His authority. The throne was to be in the skies, and the government from heaven; and it was therefore called "The reign of heaven."

The laws having gone forth from the king, could not be changed by the subjects. If they changed them they were rebels; if they disobeyed them they were sinners, for sin is the transgression of the law.

It was not the reign of Jehovah through Moses, for God promised to raise up another, (Deut. 18: 18) whom He would himself appoint. (Is. 28: 16.) His name should be the synonym of the Father; but His government should be distinct. (Is. 9: 6.) The government of Moses must give place to that of the Son, whose kingdom shall continue forever. That of Moses was observable, with metes and bounds, and its subjects were known by a flesh-mark; but this kingdom will not come with observation, and show, with its boundaries defined by earthlines; but it will be a spiritual

government, and the mark of its subjects will be in the spirit; (Ro. 2: 29,) and its laws will be written upon the mind and heart; (Jer. 31: 31) and the reign will be over the consciences of men. Hence Jesus says, "The kingdom of heaven is within you." (Luke 17: 20-21.) The same meaning is found in His observation to Pilate, "My kingdom is not of this world; it is from hence." (John 18: 36.)

He had been in the world, and had had His disciples under His personal control; but from henceforth my reign shall come from above. It shall not be a personal control over families, tribes and peoples; but it shall be over individuals, whose consciences subscribe to His authority, through faith in His Divinity, and whose hearts lovingly submit to His sway. The reign is truly within the disciples of the Lord. The kingdom is located in the souls of men, where there is a full submission of the inner man to the counsels and teaching—to the laws of the heavenly king.

God said of the new reign "I will put my laws into their inward parts, and write them upon the hearts" of the subjects. (Jer. 31: 31.) It is the reign of the king of heaven over the souls of those who affectionately receive the laws of God's anointed into their minds; and lovingly, and joyfully submit to the authority of the Divine Master; and trustingly come under His guidance.

This kingdom, is not, as in the days of John Baptist, and Jesus, "coming"; but it having been established, we press into it; or come under the reign of the Messiah by some ceremony by which we are translated from the kingdom of darkness, into the kingdom of God's dear Son."

That ceremony produces no change of heart, or conscience; but a change of citizenship—a change from the service of sin, to the service of righteousness, making us servants of God, to have our "fruit unto holiness, and the end everlasting life." It consummates a spiritual birth into the family of God; making us heirs of God, and joint heirs with Christ. It is the matriculation into the school, which makes us disciples of the Great Master. He who teaches that the prayer Jesus taught His expectant disciples, who were, from the fulfillment of prophecy, and the preaching of John and Jesus, anxiously looking for the immediate coming of the kingdom, and were taught by their Master to pray for it to come, is yet to be answered; is remarkable for nothing more than for his ignorance of the mission of Jesus, and of the kingdom of God. There was something remarkable in that prayer when used by them, not as repetition but as a *manner* of praying.

(1.) It acknowledged with reverence the father of providence from whom cometh our daily gift, by, "*Our Father who art in heaven.*"

(2.) To Him it ascribes veneration and praise so perfectly, and beautifully in, "*Hallowed be thy name.*"

(3.) With longing hearts; looking for the coming of the kingdom, in which they were to have such prominence, and feeling assured of its near approach, they breathe the desire of their heart's burden in, "*Thy kingdom come.*"

(4.) Recognizing human stubbornness, and realizing that angels in heaven must do the will of God, and themselves willing to make the surrender of their own wills, to the will of God; and knowing that nothing else can make peace between man and his maker, they, yielding their own wills should say, "*Thy will be done on earth as it is done in heaven.*"

(5.) Having given up their occupations to follow the Master without purse or scrip; and entirely dependent upon God's providences for daily food, they are taught to look to Him for it, in, "*Give us this day our daily bread.*"

(6.) In recognition of God's daily mercies, and the necessity of our becoming like Him; in the deepest humility, and the searching of their own hearts they say, "*Forgive us our trespasses, as we forgive those who trespass against us.*"

(7.) With the fleshly longings for wordly emoluments; and with opportunities for selfish acts; and environments such as bring lust, and

pride, and worldly ambition, they call on God for help in, "*Lead us not into temptation but deliver us from evil.*"

(8.) They acknowledge his Divine government, and full authority, and protecting providence, and their entire dependence, in, "*For thine is the kingdom, and power, and glory forever. Amen.* My God! what a prayer for them with their surroundings! I never think of it as for them a model, but I feel like Webster, that, if He were not Devine, He towers so high above us, that our adoration is due to Him forever.

But when I hear thoughtless souls, who announce themselves in the kingdom, and perhaps ministers therein, repeating with sacerdotal demeanor; "*Thy kingdom come.*" Or with larder full, and a good salary promised, and the day ended, and the last meal over, and all his wants satisfied, to pray, "*Give us this day our daily bread,*" with sanctimonious appearance; to me looks like a vain, heathanish repetition, against which the Saviour warned us.

Men should learn to give thanks for what they have had, and pray for what they need, and stop. That would be prayer and thanksgiving.

The reign of heaven was spoken of by John, Jesus, and those sent forth by the Master as approaching—something in the future, but nearly here. But to Paul, Jesus speaks of it as ready for

the translation of people into it. The word of God entering into the consciences of men, through faith in the things preached, reaches the sympathies of the soul; subduing their hearts, and bringing them under the reign of the king of glory, to whom they joyfully, and lovingly submit in full obedience.

The kingdom already established in the world, and fully organized as a government from above, a man with full confidence in the King, and by proper ceremony, can be inducted into the kingdom and become a member thereof.

While the kingdom is established in the hearts and consciences of the individuals, these individuals also enter into the government by an open profession of allegiance to the King, and thenceforth, a willful disobedience to His laws, or a rejection of His authority, makes a man a rebel in the kingdom of God.

It is a relation into which we enter, not by a profession only, or simply, calling Him Lord, Lord; but by conforming to appointed rules of naturalization, or translation, in harmony with the King's commands. These bring us into His service—into a full and joyful obedience to His will. (Matt. 7: 21.)

We must come into it by a ceremony so marked, as to become an epoch in our lives. We must be born into it, by a ceremony prescribed by the King. (John 3: 3.)

The emoluments of the kingdom are not meats and drinks—the enjoyments of the flesh; but “righteousness;” the conscience of right-doing; the right as the King sees it, and has made it known in the gospel; “and peace,” which is perfect harmony with the King, without a jarring note; “and joy” in the spirit of holiness, (Ro. 14: 17)—spirit of truth.

This kingdom is distinct from the everlasting kingdom, which is the inheritance of those who have been properly developed in this (2 Pet. 1: 1—).

Into this men are brought through the preaching of the word, by which they are caused to “Press into it.”

They come from their confidence in, and love for the King—come at His call. They hear His voice, and come to Him. It is a voluntary surrender to Him that brings men into His kingdom. It is not like the lassoing of a wild sheep upon the mountain, and pulling it, choked and exhausted, into the fold; but He *calls* them, and they hear His voice, and come. (John 10: *passim*.) “He says go work to-day in my vineyard” but never so strong that man cannot say “I will” or “I will not.”

Nothing stronger than an invitation from the ministry He has appointed, and sent to invite them to the feast, is used to make His subjects willing subjects of His kingdom.

Go bid them come to my supper, is the charge to the *servants*.

CHAPTER XII.

THE KING.

Every kingdom must have a King. The King of all kingdoms is either absolute, or limited in His authority. An absolute monarchy, is the only perfect government in the universe, when the King is perfect, and there is perfect submission to Him. If man has any part in the government, it is not wholly Divine.

A popular government is really no government; for in it the people do, as the people please. Yet the majority stand for "the people," and the minority, from sheer weakness, must submit.

Macaulay was thoughtful when he asked "*When the mob shall become the majority, who will control the mob?*"

If the kingdom is a monarchy absolute, the King, as Mr. Campbell would say, is the autocrat of the universe, and especially of the church.

Crowned King of all kings, He is to reign till God shall put all things under His feet. Of himself He says, "All power in heaven, and in earth is given unto me." (Matt. 28: 18.)

Jesus declares himself the King. While on earth He taught the people to keep the law of Moses, and He himself submitted to it; and not until after His coronation, did He assume more than simply to give instruction to His disciples. His sermon on the mount did not abrogate the law; but rather defined it, and was a beautiful commentary upon the teaching of Moses, and the spirit of the law.

His exaltation was after death and the resurrection, when God highly exalted Him and gave Him a name above every name, demanding that confession, reverence and submission, should be to Him only. (Phill. 2: 8-11.) His lordship must be confessed, and His authority revered by all His subjects, while from the throne of God His reign upon the earth extends. Paul does not say "Every knee *shall* bow"; and "Every tongue *shall* confess"; but "Every knee *should* bow, and every tongue *should* confess." He expresses obligation and not compulsion. His subjects are willing subjects.

The reign of heaven is from affection within, and not from pressure without. Truly the reign of heaven is within; and every motive to submission comes from within. He reigns over the consciences, and transforms the whole being by the renewal of the mind. (Ro. 12: 2.)

By winning the confidence, instructing the intelligence, and captivating the affections, He

transforms the whole person into His image. Not in a moment, an hour, or a day, or a year; but through the continued labors of the ministry He has appointed for the work; toiling night and day, His image is "*formed*" in them. (Gal. 4: 19.)

This transformation is not momentary; but as Jesus explains, its development, "First the blade then the ear, and then the full corn in the ear." (Mark 4: 26-29.)

This formation of the image of Christ in the soul, is what Paul calls "Christ in you." It is such a perfect submission to Him, as Lord, law-giver, prophet, example, priest and King, that we present His image in our life, day by day—such confidence of trusting faith, that looking into the perfect law, we behold His character, His wisdom, and His will, so plainly, and so beautifully set forth, that we are changed into His image, which we so much admire, and so lovingly behold; and we go on from one advancement, or glory, to another glory, from the revelations made by the spirit in the gospel. (2 Cor. 3: 18.)

'Tis thus He is our King; and our faith in Him, and love for Him, makes Him wisdom, righteousness, sanctification and redemption to us. He thus becomes our "all in all"—our prophet, priest and king, for from Him, we receive our teaching, propitiation and government, in the three capacities above named.

Through our faith in Him, He reigns and rules in us, and over us, as Lord of all.

It is that submission of the soul to Him that makes the expression pertinent, and true, that the kingdom of God is within us.

The territory is in the hearts and consciences of men; where the Lord reigns supreme, and His every law is revered and obeyed. It is not determined by metes and bounds. It is the reign of Christ in you, and His government over you. The admission of any rival authority, is rebellion in the soul.

Christ must be all, or nothing, to every man. There can be no division of authority. Every tongue should confess His name. The name of Jesus means His authority, sovereignty, government.

To meet in His name means to meet as He has instructed; and to ask in His name means to pray for what He has authorized, and to ask for what He has promised. Every heathenish prayer is not in the name of Christ, because it ends with "*We ask all in the name of Jesus.*"

It is only in the name of Christ, when we ask the Father for such things as Jesus has taught us to pray for.

Only in His name, when we pray in harmony with his instructions, and by His counsels. Whatsoever we thus ask—ask by His authority, and in

harmony with His teaching, will as certainly be granted, as He and the Father are one, in the worlds redemption. So when we confess the name of Jesus, we confess His authority as the Son of God; as King, eternal, immortable and invisible.

His name above every name, His authority above all authorities. To confess Him to be the Son of God, is to confess His thoughts above our thoughts, and His ways above our ways. God's promise to answer prayer, is, that it be in the name of Christ, with a faith that can say, "Thy will be done."

Whoever confessed the name of Jesus from the heart, confesses and accepts Him as Lord and King; and immediately enters His kingdom, and is led by that faith, in His service; and as the faith grows stronger, the submission becomes more perfect, day by day, till the life he lives is a life of faith, and in perfect accord with the example and teaching of the Lord Jesus; and the peace he possesses, is a perfect harmony with His will, so that not a discord vibrates in his heart; and his righteousness is in perfect accord with the teaching of the Holy Spirit; and his joy is the perfect contentment he feels in the promised blessings. Such a man is under the reign of heaven, and Jesus Christ is his King and his Lord.

Jesus having led captivity captive, and ascended up on high, His personal connection with us is ended.

He told His disciples He was going away, and He has taken His departure, and His associations with them has ceased, and none save Paul has ever beheld Him since; but He promised to send them another, to comfort, and lead them, since He would be with them personally no more. He said, "You shall see me no more." "Where I am you cannot come now, but you shall come after awhile."

Paul says, "He ascended up far above all things," and since His ascension none have seen Him save Paul, who says, "Last of all He was seen of me." To Paul He appeared to make him a minister, and a witness, that He might put him into the apostleship from which Judas had fallen; thus ignoring the selection of Matthias, who was selected without the guidance of the Holy Spirit. Since then His personal work is ended, and he has given it into the hands of those He commissioned. To them He said, I will send another to comfort and lead you. "This one shall not speak of himself; but he shall testify of me." His comfort then must be in what he says.

He will have no authority in himself, for all power is given to the son. (Matt. 28: 18.) His ministry must be of the word. His authority must be in the word. All life and light, is in the word. "He shall testify of me." No other authority. No other power. No other name. (Acts 4: 12.)

No salvation by the personal power, or authority of the Holy Spirit. The authority is in the word he testifies to. This unifies the work, for there is but one word—one gospel. The Holy Spirit does not testify to Buddhism, Mohammedism, Mormonism, Calvinism, Methodism, Presbyterianism, Lutheranism, *et al.*, by making all feel happy as a Sioux Indian in his ghost dance; but he testifies of “Me”—of the word. And gives the light of life, and his comfort, his guidance, his help, all come through the word to which he testifies, for, “what he *hears* that shall he *speak*, and he shall—(in that way)—“Show you things to come.” This word to which the spirit testifies, and which he glorifies, is preached by the evangelist, with the help of the Holy Spirit sent down from heaven, (1 Pet. 1: 12 and 25) and it is God’s power to save. (Ro. 1:16.) Made known (“reported”) to the world by those who evangelized, with the Holy Spirit from heaven. This, the personal work of the Holy Spirit, was in, and through the ministry the King had appointed to that work.

The Holy Spirit was to guide them into the truth, until all the truth necessary to save had been brought out, and recorded, and then the personal work of the Holy Spirit, like the personal work of the Lord Jesus, will have been fulfilled, and his gifts, as prophecies, miracles, tongues, etc., were to be done away, with the establishment of

the perfection of gospel teaching, and the fulness of gospel light. (1 Cor. 13.)

Then whoever adds to or takes from the teaching thus complete, will receive the Divine judgment. (Rev. 22: 18-29.)

The King being infinite, His laws will be infinite, and consequently will need no revision forever, for they will be complete. Since He is infinite in wisdom, and all knowledge, all our wants, and every need will be looked after.

His law becomes the "perfect law of liberty" to humanity, and all who perfectly obey it, will be perfect in righteousness before God.

Thus Christ as King must be either absolute in authority, or limited in power. As an absolute monarchy with a perfect King, and perfect submission on the part of His subjects, is the only perfect government, every touch of the finite, but blemishes the infinite, and makes the management, whenever done by fallible men, as fallible as the men from whence it comes.

Thus we often see the answer to Macaulay's question in Congregational rule; when the flesh assumes the ascendancy, and the spiritually minded must submit to the carnal for the sake of peace.

His kingdom being an absolute monarchy, and Jesus being enthroned as the autocrat thereof, and all power and authority given to Him; it is His to appoint the officary of His kingdom, and all

officers must hold office under, and receive their appointment and commission from the King. Any attempt to introduce democracy, or any form of government other than the one He has adopted, into His kingdom, is as much treason as it would be to attempt the election of officers in the land of the Czar. And there is no reason why the punishment should be less than in the kingdom of an earthly prince. If the kingdom of heaven is a monarchy, then the introduction of democracy is as much rebellion as it would be in Spain, or in the land of the Sultan. It is well to look to this point closely, with diligence and care, "lest haply," or unhappily, "we should be found fighting against God.

Paul is very emphatic when he says "God hath set some in the church, first apostles, secondly prophets, thirdly teachers." (1 Cor. 12:28.) "God hath set everyone in the church, as it hath pleased Him." (Ib. 18: v.)

God "set" them in the church. The church did not elect them, or in any way choose them.

God placed them there; and Paul affirms that any attempt to choose, comes from carnality, (1 Cor. 3:4) and is walking as men.

All experience shows it is flesh warring against the spirit; and discord, strife, and partisan feeling abounds. Could we but remember, that the officary of the church, are gifts from God (Eph.

4: 9-13) and not the choice of the people, and then, had we faith enough to look to Him for them, instead of choosing from our own wisdom, the displeasure, if not the judgments of God, and many jars and discords in the Church of Christ would be avoided. "Ichòbud" is written upon every such attempt, and a languishing existence is sure to follow in the churches.

CHAPTER XIII.

WORK OF THE HOLY SPIRIT.

God's power to save is in the gospel; (Ro. 1: 16) but that is useless except it is heard. If the power to save is in the gospel, it must be the gospel and nothing else. If the gospel is the power, something, not the gospel will not save; or assist in saving. Everyone brought into some church is not necessarily saved. Preach Buddhism; Moham-medanism, Mormonism, or anything else, and you will make converts; but it is truth that saves.

But truth will not save except it is believed. Truth affects only those who believe it; therefore God has no power to save the man who rejects the truth; and hence "He that believeth not shall be damned." It can't be otherwise in the nature of things. The truth when heard must be believed. There is no virtue in the simple act of believing. It is the things believed that affects the soul. If false, the stronger the faith the more certain the ruin. The truth; which is the word of God; which by the gospel is preached, (1 Pet. 1: 25), when heard and believed, saves the soul. But it cannot be heard and believed without a preacher. (Ro. 10: 14.)

So "It pleased God by the foolishness of preaching, to save them that believe." (1 Cor. 1: 21.) "But how can they preach unless they are sent"—unless they are entrusted with a message.

The salvation is not in the act of preaching, but in the message confided to the preacher, and believed by the hearer. If God's power to save is in the gospel believed, it must be the gospel, and nothing else, that is preached; and when there was no written document to which the preacher could refer, it was necessary the one who preached it, should have an infallible guide, lest he err.

Therefore God sent the Holy Spirit down from heaven to the ministry, to "guide them into all truth," since by the truth we are sanctified, if sanctified at all. (John 17: 17.) Therefore the Holy Spirit cannot sanctify without the truth; but must act through the truth, as the Father who also must sanctify through the truth.

If this spirit were sent to the sinner direct, there would be no need of the preacher, or preaching, but the spirit would take the work into his own hands.

The Holy Spirit was therefore sent to guide the preacher, and through him the hearer—given as an assistant to the ministry, that the gospel might be truthfully preached. If the minister fails to preach the truth, it is not the Holy Spirit that possesses him; but the spirit of the father of lies—

the spirit of the devil, who assumes the form of angels of light, in order to better accomplish his purpose.

It is the preaching that saves, if it is the right preaching. But all preaching is not of God. If not of the truth it is of the devil, and is death to the believer; and a curse to him who does it. (Gal.1: 8.)

The testimony of the spirit is not to be changed to suit the desire, or fastidiousness of all people.

Thus the exaltation and glorification of Jesus, who was the word made flesh to dwell among us, when disrobed of the flesh through entering heaven, for, "Flesh and blood cannot enter there"; and Jesus when He appeared, after His glorification, to Saul, came not in the flesh as He ascended, but as radiant light; it was the exaltation and glorification of the word of life; far above all power, authority and glory, in heaven or among men. The messenger chosen to carry this word to a perishing world, was the Holy Spirit sent to the apostles; chosen witnesses, prepared through the personal ministry of Jesus, to testify of His life, and resurrection, while the Holy Spirit through them should testify of God's acceptance of His righteousness, and of His exaltation, and coronation, as King of all kings, and through them reproduce the teaching of Jesus, guiding them into the truth of God, by which the world must be

sanctified. (Compare John 16: 13 and 15: 3 and 17: 17 and Acts 15: 9 and Eph. 5: 26.)

The power to sanctify, cleanse, and save, was in the truth, to which the Holy Spirit testified through the believing, to the unbelieving world, that they too might believe on Jesus, and know the righteousness of God, "revealed from faith to faith," or from the testimony of the man of faith, till it produces faith in the unbeliever. From the man of faith it goes forth, till it begets faith in the hearer.

The Holy Spirit always acts upon the believer, and through him testifies to the unbeliever, till faith is produced through his testimony, or "From faith to faith." For this testimony was the Holy Spirit sent.

The selection of the messengers to carry the news of the exaltation, and glorification of the Word, as Lord of all, to man, was made by God himself.

No vote in heaven was taken; but a selection of one qualified was made by God; one who knowing the things of God; which having heard, he came to speak to man, through men, of what he had heard. (John 16: 13.)

A vote, while taking the government out of the hands of Jehovah, might, have sent Michael, or Uriel, or perhaps Gabriel, contrary to the wisdom of the Father. Perhaps by a little political schem-

ing and electioneering, such as is sometimes seen in electing an elder in some of our churches; or a bishop in a general conference; some one of less note, might have gotten the appointment; especially if those voting, could with fleshly desires, have used him for selfish purposes.

But God through the word, selected one qualified; who knew the things of God, (1 Cor. 2:11) having been taken into the Divine counsels.

In all kingdomsof this world, the introduction of republicanism is counted the rankest rebellion; so an attempt to enfranchise the family of God in heaven; (Eph. 3:15) or to propose a vote among the angels, would produce anarchy in theskies, by a substitution of subordinate wills, for the will of God.

But if God takes no vote in His family in heaven, concerning whom He shall commission as minister to earth; what reason have we to suppose He will enfranchise His family on earth? Who cannot see that a vote either above or below might overthrow the will of God. But is the "family on earth" better qualified to vote, than the "family in heaven?" How can he, who would raise the question, of, who shall God send? here in the church, ever pray, "Thy will be done on earth, as it is done in heaven?" Surely those who have passed to the Unseen Holy are as well qualified to select for God a minister; and could vote as intel-

ligently upon a question of such vital importance, as are the babes in His family on earth, while burdened with the flesh and its lusts. Paul charges the Corinthians, who were beginning to make choice for themselves of ministers, with carnality; and I have never seen such a question raised in a church, but it soon developed more or less carnality, sensuality, and devilishness.

The proposition that, "*Those needing to be taught are incompetent to select their teacher,*" is axiomatic.

In all the departments of life, it is self-evident. If a man of the world were to choose a spiritual instructor, he would select more from the fleshly side, than the spiritual. Not until his spirituality was greatly developed, would he be competent to make choice among the spiritual. He could not know the difference, and judge between them. His after ideas of right, and wrong, would be based upon the instruction he received from the leader he had chosen.

It is certain that if a man uncultured in the spiritual, were to select a leader, he would choose one whose teaching would harmonize most nearly with the flesh, and its desires, which are against the spirit, and its restraints upon the fleshly. If left to himself he would most certainly select a teacher in harmony with "the law in his members,"

which are contrary to the law of the spirit of life in Christ Jesus.

If then, the race is ever to be elevated by teaching, the instructor must be selected by a power, and from a source, higher than itself.

The wisdom of the Father in sending to man an instructor who knew the things of God, (1 Cor. 2: 11) having been in the heavenly counsels, so he could speak what he had heard, is clearly manifest.

Since man in his ignorance—a darkness that is preferred to light, because it harmonize with his evil deeds, giving license to his wrong doing—(John 3: 19) is incapable of choosing his own teacher; it was necessary that the messenger bringing the light, should have the full endorsement of the one seeking our elevation; and the less man in his benighted condition had to do with the selection, the better.

To understand the Divine arrangement for human betterment, the distinction between the light, and the bearer of the light, must be kept fully, and continually in view.

John the apostle, while showing the man Christ Jesus was the word of God; made in the flesh, and born of the will of God, declared Him to be the light of the world, by which every man's path is lighted. "By Him, shall every man's path be lighted that cometh into the world." (John 1: 1-14.) In all the writings of John this thought is

emphasized. The life He brought, was through the light he gave. (John 8: 12 and 9: 5 and 3: 19.) Life eternal is to know God; and to know God is to keep His commandments—to believe on His Son. (John 17: 3,) and 1 John 1 *passim* and 2: 4-5.) This revelation of God's will comes through the word; by the gospel in which the righteousness of God is revealed. (Ro. 1: 17.) The Holy Spirit has never, to any man, in any land, revealed God's righteousness—the righteousness God will accept—without the gospel. The spirit of the devil has sometimes tried; but it has always perverted it to the curse of both preacher, and hearer. (Gal. 1: 8.) The Holy Spirit was not sent as the light, but as the bearer of the light—to testify to the light.

“He shall not speak of himself; but whatsoever he shall hear that shall he speak.” “He shall testify of me.”

The light he brings is the word of God; the authority he exercises is from the one on the throne, and his mission is by the commission of the King. The crucified, and risen Saviour, crown King on the throne, received the Holy Spirit from the Father, and sent him to testify of Himself, and to speak what he had heard in the counsels of heaven—the word of God. Jesus also says, “The Father will send him *in my name*.” Hence he come by the authority of Christ, to testify to His laws. (John 14: 26 and 15: 26.)

Jesus also declares that He is the truth, and no man cometh to the Father but by Him; and He prays the Father to sanctify through the truth; and declares that the truth, by which they are to be sanctified, is the word of God. (John 17: 17.) Therefore if the Holy Spirit sanctifies, it must do it by the truth—by God's word. God's power to save is the gospel, and if the Holy Spirit saves without the gospel, it must do it without God's power to save; or with a power human, or demoniac. Certain it is, that he who attempts to save contrary to the gospel will be accursed; and he who saves in harmony with the gospel, must save by the gospel, whether it be God, or the spirit. Only by the gospel is the word of God preached; and, only by it is His exaltation, and glorification, made known; and through it, only, is His dominion, and power, proclaimed; and by it, only, is the righteousness of God revealed; and by it, only, is the name of Jesus Christ magnified as the only Name, given among men, whereby men can be saved; and by it only is Jesus made King of kings and Lord of lords, while it gives to Him all honor, and glory, and power.

Much of the mist which blinds men, would be dispelled, could they clearly apprehend that God does not save by Divine prerogatives. Were he to save by some Divine Power, other than the gospel, man would still be left in darkness, to wander

through mazes the most desolate; and God would be responsible for all men's sins, as also for his final end; and man in heaven would be as undeveloped as a babe on earth. That God has power to guild the plumage of a goose with gold, and bestud it with diamonds, and tip its wings with silver, and turn its flight upward, and place it at the throne with the angels, we cannot doubt. But it would still be a goose, and the environments uncongenial. So God could clothe man with radiance; crown him with a coronet of diamonds; and place him before the throne in raiments celestial; and yet he would be undeveloped, and untried—nothing but a machine upon which Divinity could play for His own amusement.

More than the forgiveness of sins is meant by salvation. It means the bringing of the lost one out of darkness, into the light of God's sunshine, and truth, and the development of all his higher powers. "The light is the life of men." "All were alienated from the life of God through the ignorance in us, because of the blindness of our hearts." (Eph. 4: 18.) The mission of Christ was for human development, into a fitness for the heavenly. For that purpose He came as the great teacher sent from God. When called to the throne, He promised to send another, the Holy Spirit, to take His place, and guide humanity into the truth by bringing the word, which had as-

cended up far above all things, back for the comfort, and development of the race. "Having been reconciled to God through the death of His son, *we shall be saved by His life.* (Ro. 5: 10.) By His death we are brought into reconciliation—renewed friendship—to God; to His will, His laws, and government, and thus come under His reign. We are thus saved from wrath by the life He has appointed. "The life we then live in the flesh, we live by faith in the Son of God. (Gal. 2: 20.) Whatever is done by faith, is done from a *command to do.* So Paul says, "I live, but not I, but Christ liveth in me." Having come under His reign, we live the life He has appointed in His kingdom. Such is a life of faith in the Son of God—a life of submission to His law—His reign—His government. Such a person is under the reign of heaven. All the appointments of his life are from heaven.

The King having departed, and taken the throne, the mission of the spirit is to make known His laws, and establish His government. He is the medium of communication, through whom the King announces His will in the government, and by whom He promulgates His laws. This is done by the spirit taking control of chosen ambassadors, and causing them to speak to their fellow men the *word*, that God has exalted in the heavens.

Many passages in the Bible speak of being led by the spirit, sanctified by the spirit, saved by the spirit, sealed by the spirit, a new heart given us by the spirit, quickened by the spirit, witness of the spirit, etc., etc., without telling how it is done, or the *modus operandi* by which all this is accomplished.

Much trouble and strife, amounting really to civil war in the kingdom; has grown out of a lack of understanding of this question. Believing that men are generally honest, but easily misled, I cannot attribute these differences to wantonness, or an evil heart.

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CHAPTER XIV

TO WHOM THE HOLY SPIRIT WAS SENT.

Having seen that the appointments of the King were made from His throne in the heavens, without consultation with those to whom they were sent, and in the choice of the Holy Spirit, those who were to be blessed by his coming, as well as the recipients of the promised helper, had nothing to say of his selection, qualification, or work; but that he was selected and sent by the King himself. We must then first inquire, To whom was he sent?

Jesus speaking to the twelve to whom He had been a comforter said, "I am going away, but I will send you another comforter." This promise was not made to the whole world, but only to those to whom he had himself been a comforter. They had had one, or they could not have *another*.

This was spoken to those who had believed in God, and were to believe in Jesus. Men do not believe *in* the Holy Spirit; but they *believe* the Holy Spirit because God, and His Son has sent him. To the twelve were given those blessed promises. What they should ask the Father, in His name, should be done; to whom the comforter was to

come, and to them, was to be an abiding guest. (John 14 *passim*.)

To them he was to be sent as a personality; acting through them, and by them, if they loved Him and kept His commandments. He came to dwell in them. The world could not receive him. As a personality, he was sent from heaven only to the apostles, and such as God chose as ambassadors to make known His will. Having come to the apostles from heaven, and taken up his abode with them; His dwelling place was to be with those who know God, and keep His commandments. Here he was to abide. He was not Christ Jesus, he was "another." He was to bear testimony of Jesus. The two were distinct. The work of the two is distinct. Men fail to understand, by confounding Jesus with the Holy Spirit. Jesus is the truth the Holy Spirit testifies to the truth.

Jesus is the off-spring of the Holy Spirit, as He is of God, yet in the work of redemption, He is exalted more than either—exalted to the throne, while the Holy Spirit given to Him, or placed under His control, is sent to the disciples, to "Abide with them always." (*aionos*.)

Unlike the devil who "walketh to and fro" upon the earth, seeking victims, the promised Holy Spirit has a dwelling place, where he abides—stays.

Jesus says to His disciples, to whom He promised the Holy Spirit "He shall be in you." The work he does must be *from*, or *through* them.

This settled, it goes far towards establishing the mission of the Holy Spirit.

If God is in heaven, and speaks to man, He speaks from heaven; if in the cloud He speaks from the cloud; if on Sinai He speaks from the mountain; so if the spirit abides—stays in the apostles to whom Jesus promised him; if he speaks to man he must speak by, through, or *from*, the apostles. If the world cannot receive him, and he *abides* with the apostles, he cannot reach the world by impact, or contact, but he must reach the world *from* those in whom he "abides"—"dwells"—"remains;" through whom all influence upon others, must be exerted. As justification refers to the past life, and sanctification to the future, and both take place at the beginning of the christian life; for when we are justified from our past sins we are sanctified, which means set apart to a life of holiness—sanctified to the righteousness God requires, which we must do; not God do for us. The Holy Spirit in sanctification and justification must act upon the world, to whom it cannot go, only through the words he speaks. These words are the word of God, and are spoken by the Spirit *from* his dwelling place—from, or through, or by those in whom He abides.

It is certain, he is to "Reprove the world of sin, of righteousness, and judgment to come." (John 15: 8.)

How can this be done? if not by some impact influence? That he does not go to the world by some direct, or impact influence upon the heart, is forever settled with those who believe Jesus Christ.

His influence must then be exerted in some other way. If he is a personality, he can *have* an influence, but cannot be an influence. As an influence, he must impress; but as a personality, he must speak. If he acts through impressed influence, his work must be vague, and very uncertain; as it would be impossible to tell whether the influence was from God or the devil.

The contortion and extravagance of the young Gadarene, would by many be considered as evidence of pardon; but Jesus called it a devil. But if we can establish his personality, by demonstrations the most conclusive, then faith in the one who sends him, will cause us to believe him—to be led by him—to submit to him, as the representative of Him in whom we trust.

Jesus on his ascension, having received of the Father the Holy Spirit, fulfilled His promise to the disciples, and sent him to them to be an abiding guest. He had told them that the world could not receive him; but, as we have shown in Part I, and repeated in this, he was to come to His dis-

ciples—the twelve who were not of the world; but were given him out of the world. He was to guide them into all truth, while reproducing the word in the gospel which Jesus had spoken to them, who were made able ministers of the New Covenant.

Through the laying on of the hands of these apostles, and only the hands of the apostles, he was given to helpers also whom they selected to help in the work given by the commission. (Matt. 28: 14.)

He was, thus, with the apostles, and caused them to speak that which was given to them to declare. By him, when brought before kings and rulers, they were made to speak such things, as were appointed for them to speak. As a personality, the Holy Spirit was only given to the apostles, and those upon whom they laid hands, for the impartation of spiritual gifts, until the revelation was complete, and written in a book; then all that was supernatural was to be done away. (Study 1 Cor. 13 and Rev. 22: 18-19.)

Those that believed the preaching of the apostles, with the power and demonstration of the spirit, received the "spirit of the truth"—the will, knowledge, teaching, and wisdom of the truth—all that God put into the truth, with its love, and light. They receive Jesus, who said, "I am the truth"—and, "The words I speak unto you are

spirit, and they are life." To receive the words of Jesus, as reproduced by the spirit, was to receive the "Truth," the "Light, which is Life," and to understand it, was to receive the spirit of Truth. All this was *received by faith in the word, preached.*

Thus the "Spirit of Christ"—"The Spirit of Truth" which is the Spirit of God—the Holy Spirit, was received into the heart of each one converted through believing the word—receiving the word into his inner soul; into himself by faith.

By faith the spirit dwelt in that one, and by faith his heart was purified, and he became a lively stone, ready for the Master's use in the building, or kingdom.

Jesus said when he, the spirit is come—the spirit of truth; he shall remain always. God would not send him down out of heaven but once. He was then to take up his abode among men. "For thus saith the high and lofty one that inhabiteth eternity, whose name is holy. I dwell in, or among the high and holy; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." (Is. 57: 15.)

"Thus saith the Lord, the heaven is my throne, and the earth my footstool; where is the house ye build unto me, and where is the place of my rest.
* * * To this one will I look; to him that is poor,

and of a contrite spirit, and trembleth at my word. (Is. 66: 1-2.)

Paul to the saints says, "Know ye not that ye are the temple of God, and the spirit of God dwelleth in you? (1 Cor. 3:16-17.) "Ye are the temple of God, as God has said, I will dwell in them, and walk in them, and I will be their God." (2 Cor. 6: 16.)

Peter says of them, "Ye are built up a spiritual house, to offer up spiritual sacrifices." (1 Pet. 2: 5.)

Paul says the saints are built upon the apostles, and prophets, with Jesus as the chief corner stone; in whom the whole building *fitly framed together*, growth unto a holy temple in the Lord; in whom ye are builded together, for a habitation of God through the spirit. (Eph. 2: 20-22.)

These living stones were *fitly framed together*. Not a lot of stones laying around loose; or dropped in a pile, to be rolled around by every wind of doctrine—(or windy teaching,) by the slight of men (Eph. 4: 14)—not knowing which would be on top today and which tomorrow; but by a wise architect they were *fitly framed together*; and the *members every one, set—set in the church, as it hath pleased Him*. (1 Cor. 12: 16.) These grew into a holy temple in the Lord.

Thus those lively stones are builded together, and together form the habitation of God, by His spirit.

The spirit once sent to earth was to remain always, and was to be in the church for a habitation, when each living stone was "set" according to God's will, so that the building was *fitly framed together*—a temple of God, for His dwelling place through the spirit.

The spirit returns not to heaven to be "poured out" occasionally, and semi-occasionally, as God sees fit to answer prayer; but he stays here in God's temple—"remains always"; dwelling in each, and therefore dwelling in all.

If then the spirit can influence the world, he must do it from, by, and through the church; and not from heaven; for he has been "*sent down from God out of heaven*," to remain with the disciples, who keep his commands. "*Always!*" He must go back, before he can be sent down again from God out of heaven. Dwelling in the church he must now have his influence from, and through the church—the saints.

In harmony with this Jesus says to His disciples, "Let your light so shine among men that others seeing your good works, may be led to glorify your Father in heaven." (Matt. 5: 16.)

Thus if God "pours out His spirit *unto* all flesh" He must do it from the church, by making known His words through the "church, which is the pillar and ground of the truth."

Hence to the sinner he comes not down from heaven, but from the church in which he dwells—abides.

Jesus says in John 3: 8 as shown in *Part I*, "The spirit speaks where he sees fit, and we cannot tell whence he comes, and whither he goes." He speaks, and we hear his voice. He spoke as God spoke from heaven, from Sinai, from the cloud, or as the prophet said, "With a loud voice in my ear," until he was permanently located in the saints, "set" into a building "*fitly framed together*, and compact by that which every joint supplieth," or every part supplying its place where God set it—(not man); and from that building—the temple of God—he is "pour out unto all flesh"—the world—to every creature, through the gospel of the Son of God. Nor is there a case, in all the annals of time, to be found, where it has gone forth in any other way. The gospel must first be preached, heard, and believed, before any man has ever received the spirit of God. And he dwells not in them until they are built upon Jesus Christ, in the temple of God, as lively stones built into a spiritual house—God's dwelling place among men, and then from him, with the others of that building, will the spirit be "poured out" to others, by making known God's word to them as I have repeatedly shown.

If a church "pours out" the Koran, those who believe it will get the spirit thereof, and will if con-

verted, become mussulmen; or if it "makes known" the Book of Mormon, it will "pour out" the spirit of Jos. Smith, or Brigham Young, to the hearers and those who believe will become Mormons; so if it preaches the teaching of Calvin it will pour out the spirit—mind, understanding of Calvin; and so of Catholicism, Methodism, Universalism, Ingersolism, or whatever is preached; and if the church preaches the gospel of the Son of God, it will pour out to the hearer, the spirit of God; and if he believes it—takes it into his mind and heart—his inner man by faith, he receives the spirit of God; and if he rejects it through unbelief he "resists the spirit of God."

Or if he receives by faith something else than the gospel, he receives something other than the spirit of God. To this attests all history and experience.

Preach what you will, and the one who believes it will receive the spirit of what is preached. The spirit from the preaching of the middle ages, was not the spirit from the preaching of the apostles, and Evangelists, of the first century, Nor is the spirit of Catholic preaching in Catholic countries the same as the spirit of Protestant teaching in the countries known as Protestant.

The spirit received, is always the spirit of that which is preached. If it is truth it will be the "spirit of truth;" but if it is false it will be the spirit

of the devil. It was meet therefore that Jesus should warn His disciples to "take heed what they hear;" for Divine truth will always, when believed, impart a Divine spirit; while the spirit of a lie will always be the spirit of the father of lies—the devil.

So if the truth makes us free, no one is free without it. He is in the bondage of error—alienated from God, by the ignorance that is in him."

No wonder John, the apostle, insists that we "try the spirits whether they are of God." The spirit from God will accept the teaching of the apostles, for they spoke by the Holy Spirit; and the spirit of God will not contradict himself.

There is reason as well as revelation in Paul's statement that he who preaches another gospel; or perverts the one he preached, and they received, will be accursed; for such an one is of the devil; and the spirit he sends forth, is the spirit of the devil; and the man who receives it, receives the spirit of the adversary of God; and yet like the devils in the days of Jesus, they may say "we know thee who thou art, thou Jesus the Son of God." Yet Jesus commanded them to come out of the man.

Every wild Indian-Ghost-dance, or spiritual table-tipping is not of God because people can't account for it, and say, "There must be something in it." There is something in it. The devil is in it.

CHAPTER XV.

TESTIMONY OF THE HOLY SPIRIT.

Jesus says of the spirit which He promised, "He shall testify of me." He was to guide the apostles into all truth by "*speaking*," not of himself; but he shall speak of the things he shall have heard. The thing which he hears in heaven must be the word of God. If so, to testify of Jesus is to speak the word of God. This ought to be enough, were it not that so many passages are misconstrued; and so many people love the mazes in religion; and choose darkness rather than light, that they may enjoy the impulses of supposed safety, without the trouble of obedience.

The spirit shall testify of me; and you also shall bear witness. The "also" puts it in like manner.

Not one by impression, and the other by expression. One shall also testify, makes the manner of testifying the same. Let us see if this is so. Peter says, (1 Pet. 1: 12,) the prophets who prophesied of the grace of God carefully examined what the spirit of Christ—(spirit of the truth; of the word)—which was in them did signify, when it

testified before-hand of the sufferings of Christ and the glory that should follow. But they learned it was not revealed unto themselves; but they ministered unto us, the things which are now reported unto you by them who preach the gospel, with the Holy Spirit sent down from heaven.

(1.) This passage clearly teaches that when the prophets prophesied, the spirit of Christ which was in them, testified concerning the things of which they spoke.

(2.) The possession of the spirit did not impart to them knowledge of itself, but simply made them speak; and they had to "search diligently" what the spirit signified, when it testified."

By so doing they found the things they ministered was not for themselves, but for those who were evangelized by those who, with the Holy Spirit sent down from heaven, preached the gospel. Those to whom Peter wrote were evangelized by the preaching of the gospel, and that was done through the influence of the Holy Spirit upon the preacher. That the angels desired to look into these things—the sufferings of Christ, but it was a mystery from the ages, till God was manifested in flesh, and none could go farther than the spirit conveyed knowledge by the prophets. Not enough was revealed for their benefit, but only for us, to whom the gospel is now preached, with the Holy Spirit sent from heaven.

(3.) In the days of Peter, the evangelist preached with the Holy Spirit sent down from heaven. It was the only way the gospel could be preached.

(4.) They had no other way to know the gospel, and could only preach it under spiritual guidance.

Those who preached by the Holy Spirit, all spoke the same things. Paul says he got nothing from Peter, nor any of the others who seemed to be somewhat among the brethren; "but the same spirit that was in Peter, was mighty in him," and their preaching harmonized perfectly. The testimony of all was the same, by the same spirit.

(5.) That the gospel was not of man, but came by revelation of God through the spirit, in the apostles, and evangelists, and prophets, through whom the spirit testified in words, and these words were the words of God; and both prophet and hearers, must search to find out what it signifies, with the greatest diligence.

(6.) We also learn that prophesying by the prophets, is called testifying of the spirit. This is made very plain when Peter says, "Prophesying came not by the will of man, but holy men of old spake as they were made to speak by the Holy Spirit. (2 Pet. 1: 21.)

But the Holy Spirit was not given for the enlightenment of the receiver thereof, but to testify.

His testimony was in words. Paul says, "Which things we speak in words which the Holy Spirit teaches."

Jesus says, "He shall speak." What the spirit of God says, is the word of God.

If the possessor would know the things which the spirit in him signifies, he must search diligently what the spirit has said, when it testified through him.

In the counsel of inspired men at Jerusalem, with apostles and elders present, the Holy Spirit gave them no knowledge of God's will, save what they got from the spirit's testimony, which had been spoken by them, and concerning which there was much disputation; as "they searched diligently what it signified," when it had, before-hand, spoken by Peter, and others, concerning the gentiles, and the disputations ended with an argument, by Peter, and James, from revelations previously made. (Acts 15.)

To this agree the words of David, in 19th Psalm, "The law of the Lord is perfect converting the soul." If therefore, a soul is converted, it must be by the law of the Lord; and the Holy Spirit must use that law in his work of conversion, and sanctification.

"The testimony of the Lord is sure; making wise the simple." Hence, if wisdom is imparted by the Holy Spirit, it must be through the testi-

mony of the Lord. To pray for the enlightenment of the spirit, and turn from the testimony of the Lord, would be an insult to Jehovah. The statutes of the Lord are right, rejoicing the heart." If the spirit gives comfort, and joy, it must be through the statutes of the Lord. The Eunuch heard the statutes of the Lord, conformed to them, and went on his way rejoicing. (Acts 8.)

"The commandments of the Lord are pure enlightening the eyes." So, if the eyes of the understanding are darkened, and man is alienated from the life of God through the ignorance that is in him, (Eph. 4: 18) the Holy Spirit must enlighten his eyes by the commandments of the Lord, and his testimony of these commandments gives light to the darkened soul. The Holy Spirit came not as a light, but to bear testimony of the light. Jesus who is the light says, "He shall testify of me." It is the spirit of the devil, and not the Holy Spirit, that rejoices the heart while in disobedience. John says, "Try the spirits whether they are of God; for many false spirits have gone out into the world. Every spirit that is of God hears us." (1 John 4: 1-6.) "He that is of God hears God's words."

Jesus says, "My sheep hear my voice and follow me." (John 10: 27.) They are not impressed into the fold, nor lassoed and pulled in. "The spirit and the bride both say come." Both testify the

same, and the sheep hear, and come, if of God's fold. "He said, go work today in my vineyard;" but not so strong, but the sons could say, "I will" or, "I will not." All these calls come by Jesus Christ, and the mission of the spirit is to testify of Him—of what he has heard from Him.

But Jesus says again, "No man can come to me except the Father who hath sent me draw him." But how will the Father draw? "It is written they shall all be taught of God. Whosoever therefore hath *heard*, and hath *learned* of the Father, cometh unto me." (John 6: 44-45.) If drawn by the Holy Spirit it must be by *hearing* and *learning* of the spirit; for the manner of the Spirit's work, must harmonize with that of the Father. And more; the Father's manner of speaking, and teaching, was by the Spirit in His prophets, to whom they must give *ear*. (Neh. 9: 28-30.)

CHAPTER XVI.

WITNESS OF SPIRIT CONTINUED.

"The spirit itself beareth witness with our spirits that we are children of God. (Ro. 8: 16) This passage is used more than any other, to prove the direct operation of the Holy Spirit upon the heart, and conscience of man.

But the "how" is not here explained, only the fact is stated. A careful examination shows, that no such meaning can be deduced from this passage.

Our translation should read as emphatic as the Greek. "The spirit itself beareth witness, *together* with our spirits, that we are the children of God."

Both bear witness, and the harmony of the testimony proves our childhood. If children it is by birth or adoption; the spirit knows the conditions upon which God adopts us. Adoption is a thing of God. It is conditional, or unconditional. If conditional, the spirit must know the conditions of the Father, upon which He will adopt us; for, "The spirit searcheth all things; yea the deep things of God"; and, "Even so the things of God knoweth no man, but the spirit of God"; and, "Eye hath

not seen, nor ear heard, neither hath it entered into the heart of man, the thing which God has prepared for them that love him; but God had revealed them unto to us by His spirit." (1 Cor. 2.)

The revelation of man's adoption must be made by the Spirit. We have shown that this is not done by impressions; but by the word of God. The Holy Spirit bears witness to that word, and thus testifies of the conditions, of childhood; of which no man could know, but by the witness of the Spirit. It is a thing of God—a deep thing of God; which the spirit alone can reveal; and man is dependant, entirely, upon that testimony, to know if there is any adoption for him, and what are the conditions of that adoption.

But though this is revealed, it is not certain that the man has complied with the terms. This our spirit alone can tell. "No man knows the things of a man but the spirit of man that is in him;" therefore, my spirit must testify that I have conformed to the conditions, and together, the two bear witness that I am a child. In such testimony there can be no mistake. My spirit testifying that I have conformed to certain dogmas, does not prove that I am a child of God. The Holy Spirit must testify, that such conformity will make me an accepted child. Neither testimony alone would prove me a child, but both together make it undoubtable.

The manner, of the spirit's testimony, has been fully explained on the previous pages.

But if the spirit testifies by impress, is the impress made upon the flesh, or the spirit of man? We know our emotions are fleshly, and of the animal nature. The pig in the sty, is susceptible of great excitement, as also are all animals. The more one is accustomed to living under the control of his animal impulses, the more easily he becomes enthused by whatever excitement comes along. The same excitement, is sometime seen as strong in political times, as in religious revivals; and a man once remarked to me, that he got religion at a torchlight political meeting, as much as he ever did in a religious revival. This excitement is physical, and is oftentimes the result of animal magnetism; while at other times, it is from highly wrought mental conceptions of truth. The latter comes from intelligent presentations of truth, to which the hearer gives careful attention; and humble obedience. Such are sanctified by the truth, and are convicted in their spirits, by the Spirit of God. Love is generally classed as an emotion by writers upon mental and moral philosophy; but in the days of Christ the Greeks had two words, which are rendered love in our translation. The one related to the animal emotions, and the other to the higher judgment of the mind; or a spiritual love, such as exists in the mind of God.

Jesus says, "A new commandment I give unto you, that ye love one another:" In this, he uses that word which expresses that higher thought, (*agapa*) such as dwelt in the Divine mind, when He sent His only begotten into the world.

Paul uses this word when in 1 Cor. 13: he defines its high spiritual attainments. It expresses that high conception, and exalted mental attainment that keeps God's commands. John says, "It is of God, and it is God." (1 John, 4:)

It is the word used by Jesus in his question to Peter, John 21: "Lovest thou me more than these? Peter, in his reply shyly uses that lower word, (*philo*) which pertains to the animal emotions, and answers, "Thou knowest that I love (*philo*) thee." Jesus again asks, do you love (*agapa*) me? And Peter again used the other word for love, (*philo*) which pertained to the emotional. The one refers to man, and is emotional; and the other refers to God, and is spiritual.

Paul, to Timothy says, "God did not give us a spirit of timidity; but of power, of love, and of a sound mind." (2 Tim. 1: 7.)

Here "*agapa*" is again used, which makes Paul say that the spirit of God is of high intellectual conception; and of sound mind. The spirit never debases the intellect, or degrades the judgment, but gives soundness to the mind; and the whole teaching of the spirit is, that we should keep all our

emotions under the control of the judgment of our mind.

That is being led by faith, or the spirit; while following our emotions is being led by the flesh. The one is in our members, and brings us under sin, which is in our members; and the other is of the mind, and brings us under control of our judgment, or the law of our mind, and under it, we are led by faith. The effect of one is humility, faith, obedience, trust in God, and the highest conception of love; (*agapa*) while walking in the light, with the eyes of the understanding enlightened, being "able to give a reason of the hope that is in us, with meekness and fear"; while the other rejoices in a brazen effrontery, and passionate demonstrations, and wild senseless declarations, giving vent to their emotions, while groping in darkness and seeking to find God.

It must therefore, in conversion and in sanctification, act upon the world through the natural avenues of thought, speaking to the living man in his own living tongue.

To him who is settled in his own mind, that man's spirit cannot be separated from the judgment of his convictions; there is no trouble in apprehending the avenue of approach; and the manner of testifying, when the spirit testifies of Jesus, as the crowned king of all kings.

The testimony of the spirit; therefore does not come upon our emotional nature, exciting our passion to the highest frenzy; but it comes through the apostles, chosen before of God, to testify of His resurrection, while through them, the Holy Spirit testifies of His coronation, and God's acceptance of His righteousness.

This was done on Pentecost, when the spirit was received by those to whom he was promised, and they spake as he gave them utterance; and the people were pricked to the heart by the things they heard, and not from any impact by the spirit, and cried, "What shall we do?" Had the spirit gone to them instead of the apostles, they would not have needed to ask the apostles what to do; nor would they have listened to teaching; but they would themselves have known what to do.

The testimony of the spirit was alike to all, and 3000 did the same thing in order to adoption. It was the Spirit of a sound mind, and did not witness to the Buddhist, Mohammedans, Mormons, and all others of whatever name, or nature, that they were children of God, without conforming to the requirements of the Spirit.

If we refuse the teaching of the Spirit, and keep not His requirements, we resist the Spirit which says, we ought; after having instructed our consciences in that which is right. Our conscience always conforms to our teaching, and goes no

farther than we are taught. That man has any conscience of right, beyond his instruction, is the most vague fanaticism. The spirit says, I ought but our members were against it because of its present inconvenience, and the judgment of my mind, yields to the law of my members, and brings me into captivity to the law of sin, which is in my members, (Ro. 7:) and the impulses of the flesh, have triumphed.

How few realize the difference between resisting the will of God, and the teaching of men. Steven says of the Jews "Ye do always resist the Spirit of God; as your fathers did, so do ye." (Acts 7: 51.)

How did the fathers? By dealing proudly, and refusing to hear, and obey. (Neh. 9: 29-31.)

But it is evident the Holy Spirit gave no enlightenment except through the word; not only from the council of inspired men at Jerusalem, where they learned the right, from an examination of revelations previously spoken; but also from the fact that Titus, and Timothy, both of whom had received the Holy Spirit through the laying on of apostolic hands, and could speak with tongues, yet must receive the knowledge of how "to set things in order" at the places whither they were sent, by the written word from the apostle Paul. If the Holy Spirit enlightened them without the word, why did Paul need to write them in-

structions in words, what to do, and how to do it? So also the written word was necessary to the comfort of the saints. (1 John 1:4.) "These things write we unto you, that your joy may be full." Also see 2 John 12th, where he teaches that their joy comes not only from the written word, but also from speaking it face to face. So also the knowledge of our having eternal life, comes from the written word. (1 John 5: 13.)

This position is strengthened by Jesus saying to His disciples when He sent them forth, "He who hears you hears me; and he who hears me, hears Him that sent me" and whoever rejects you rejects me.

This is easily comprehended from the fact, that if we hear God, it must be His word that we hear. Before it the people at Sinai *felt*, and trembled. To reject that word, is to reject God, and Christ, and the Holy Spirit. The mission of the Spirit, was to bring forth the word—to cause it to be spoken. "He whom God has sent speaketh the word of God; because God giveth the Spirit to Him without measure. (John 3: 34.)

The Holy Spirit was to teach them what to say, when brought before rulers (Luke 12: 12.) "For it is not you that speak, but the Spirit of your Father which speaketh in you." (Matt. 10: 20.)

The spirit did not impress Phillip with a desire to ride; nor the Eunnuch with a desire for company, but "The Spirit said to Phillip, go join thyself to the chariot." (Acts 3: 29.)

The scriptural record of all the leadings of the Spirit is, "The Spirit *said*." What the Spirit *said* is the word of God.

In the prophets the introduction of each message, is "The word of the Lord came to me, saying," Carefully examine the Book of Ezekiel and we find the word of the Lord came to him, to be spoken to the people. How did the word of the Lord come to the prophet? To Isaiah it came by visions which he saw, concerning Judah and Jerusalem. (Is. 1: 1.)

But Ezekiel says He cried in my ears with a loud voice. (Ezek. 9: 1.) Again the hand of the Lord fell upon him, and gave him a vision, and *then*, "He said unto me." These visions are explained Acts 10; when after the vision the "Spirit said unto Peter." So after the vision "God said to Ezekiel."

Visions and miracles attract attention and give confidence, but the instruction comes by the word of the Lord.

So when God directed Elijah, it is written, "The word of the Lord came to him." (1 Kings 16: 1 and 17: 2 and 18: 3, etc.) So in the cave at Horeb the Lord came and said to him, "What

doest thou here?" "And He said, go forth and stand before the Lord, and the Lord passed by, and a great wind shook the mountain; but the Lord was not in the wind." An earthquake; "But the Lord was not in the earthquake." Then fire; "But the Lord was not in the fire." "After the fire a still small voice." But not so still and small but Elijah heard it, and, "when he heard it, he went and stood at the entering of the cave, and there came a voice unto him saying, What doest thou hear, Elijah?" God was in that voice. Elijah heeded it, when he heard it. God spoke again and commanded him, what he wanted. God did not impress, but commanded. God has always been a lawgiver; and His accepted people have always been legalists enough to hear His law, and obey it.

Adam was the first anti-legalist and those who have opposed legalism since then have been Adamites. The first convert to his anti-legal principles was Cain who ignored the law of sacrifice; yet offered; but offered what seemed to him to be "*the spirit of the law*."

"The statutes of the Lord are right rejoicing the heart; the commandments of the Lord are pure enlightening the eyes." (Ps. 19: 8.)

"Sin is the transgression of law. (John 3: 4.) The God-loving keep the commandments. (1 John 2: 1-10.) "Whosoever turneth his ear from the

hearing of the law, even his prayer shall be abomination." (Prov. 28: 9 and 15: 8.)

It is a terrible judgment upon anti-legalism. I had sooner be anti-organ, anti-society, anti-Sunday-School, than to be opposed to law. "The law of the Lord is perfect converting the soul." (Ps. 19.)

Soul means life, and convert means to turn, and if a life is ever changed to righteousness, it must be from the preaching of God law. It is the law of the spirit of life in Christ Jesus, makes us free from the law of sin, and death in our members. The command of the Lord is pure, enlightening the eyes. With the eyes of the understanding darkened we are "alienated from the life of God through ignorance." (Eph. 4: 18.) My people are destroyed for lack of knowledge. (Hosea 4: 16 *passim*.) None can delight in the pathway of life, except through the commandments of God.

The law, and commandments of God, can only come by the Holy Spirit speaking through the apostles, and prophets; and making known what we must do in order to the favor of God, and our adoption into His family. This was the mission of the Holy Spirit, sent by the Master to the apostles. Neither philosophy or revelation, shows any other way to convert a soul from error, or turn a man into the right path, but to tell him what to do; and that would be God's law. If God uses any

means beyond that, He destroys human responsibility. If He uses stronger means and fails, He manifests His weakness, and inability to change a man by Divine prerogations. The work of the Holy Spirit then is through men—holy men, who testify of Christ from the Holy Spirit sent down from heaven.

“He shall receive of *mine*, and shall show it unto you” was the promise of Jesus to the twelve. “He shall speak what He shall hear.” Coming from God he shall know the things of God, and shall reveal them unto the apostles, who shall speak them in “words which the Holy Spirit teacheth;” explaining spiritual things in spiritual language to those spiritually inclined; (1 Cor. 2: 12-15) who will turn from animal pleasures, to attend to instruction in spiritual things, in which the animal man, led by passions and feelings, takes no delight. Additions may be gained by other means, but to what are they united? Devotion to some superstition is not honoring God, nor serving the Lord Jesus.

CHAPTER XVII.

SUMMARY.

The only thing in the universe that could atone for human guilt, and leave God just in justifying a sinner, was the sacrifice of the word of God, by which man was condemned. God sent Him in the end of the age, as a sin-offering, having been typified long before, in the sacrificial lamb offered upon the altars, of patriarchs and Jews.

“The spirit of God overshadowed the women, and the power of the Highest came upon her, and the holy one that was born of her was called the Son of God.” (Luke 1: 35.) Because of His great love for the world, God sent Him, as His only begotten, to redeem it. Having in His death made atonement, He was raised from the dead, and exalted highly; and given all authority in heaven and earth. His dominion being on the earth, His laws must be promulgated in the earth; and the Holy Spirit qualified by knowing the things of God; having heard it from the Father, and the Son, was sent to testify of the things he had heard—of the exaltation and glorification of the word, above

all things on earth, or in heaven. Since as King He is to reign, His laws must be promulgated, as His subjects are to be willing subjects.

The offers of His grace must be given in language which the one sought can clearly comprehend. He must therefore speak to man in the language of humanity—in words brought by the messenger sent from the King. These words must be spoken by the man direct; either by some meditation or immediately—must come like sounds from the deep, ringing through space into the ears of every one, like the thunderings of the law from Sinai; or they must be spoken by holy men, especially qualified by the spirit to declare the things the Holy Spirit has heard.

Such ambassadors must be chosen and qualified to the full satisfaction of the exalted Saviour, and by Him sent out to the work. How shall they preach without a message given them—"without having been sent." The choosing and sending of those to preach the word belonged to the one crowned. They were ambassadors for Christ, and came in His stead, with the words of reconciliation. He said, "Ye have not chosen me, but I have chosen you" and, "I send you as sheep among wolves."

To qualify them for the work, He sent the Holy Spirit to them to guide them into all truth, and through them to reproduce the teaching of their Lord, that they might preach Him to all the world.

Thus Paul says, (2 Cor. 5: 16-20.) Though we knew Him—at first—after the flesh; yet now know we Him no more—in that fleshly appearance; but are fully reconciled to God—to His wisdom, His will, and His righteousness, being satisfied that what He commands is right; but now, through the spirit of His word as communicated by the apostles, we know Him as the Blessed and only Potentate; King of all kings, and Lord of all lords; enthroned in the heaven, in light inapproachable, as our wisdom, and sanctification, and our redemption—the all and in all to His saints.

Those who receive the word by believing it—by taking it into their inner man, their spirit, by faith—receive Christ. Many rejecting much of the word, only think of Jesus as He appeared in the flesh to make atonement, and reconcile us to His will, wisdom and righteousness as we behold its beauty in human life as represented by Christ; but having beheld that, we now know Him no more after the flesh. Having become reconciled to God—"God is spirit," and we know Him only by His revealed wisdom, as given by His word; we now know Christ no more after the flesh. We love Him not as in the flesh with carnal associations and conceptions; but we behold Him in the word of God into which we look as in His face, and understanding it, we are changed by that understanding—the spirit of the truth—into His likeness from

glory to glory; or from one step of enlightenment to another step higher as by the spirit of the Lord—the spirit of truth. (2 Cor. 3: 16-18.)

The mission of the word, whether, in the flesh embodied, or, in the gospel preached, is to enlighten “Every man that cometh into the world.” (John 1.) If to deceive the world by preaching that which is not true, is to darken counsel and lead men from the true light—to lead men from Christ, who is the light of the world, is the work of the devil; then to lead men into error, is doing his work; and he who thus deceives, is the servant of Satan. No wonder Paul says he is cursed. (Gal. 1.) The spirit of satan is in him, though never so honest he may be. Whatever deceives the world into a misunderstanding of the truth through subtlety, either by causing doubts of that which is said, or the misinterpretation of the same, is of Satan, whether embodied in a wily serpent, or in a smoothed face, silver-tongued, college bred *liturature*; who with fine speech, choice rhetoric, and impressive elocution, “leads captive silly women, and the untaught, by dissertations on “Science so-called.”

If as John says, “Jesus is the light, and the light is the life of men;” no man hath life who hath not that light. Christ came a personal Saviour until His personal work was accomplished. He then said to His disciples; I am going away—go-

ing to leave you. To you I commit my personal work. To the Father He said, "The words thou gavest me I have given them and they have received them. (John 17.) To them, He said, "Ye are the light of the world." "Whosoever hears you hears me; and whoever hears me hears Him that sent me." Again, "I am come a light into the world." It was not his personal presence that gave light, like the halo of a full moon. The halo in His pictures is imaginary. It is not a fleshly Christ we worship, Paul says, "Though we have known Christ after the flesh, yet now hence forth we know no more after the flesh." We now know Him as the light; and receive Him as the light. The light is in the truth by which we are sanctified. The word of God is the truth. (John 17.)

Whoever receives the word of God by faith—by believing it—receives the truth. Jesus says, "I am the truth." Then the truth is Christ.

John says, He was the word and as the word, was the true light that lighteth every man that cometh into the world. (John 1:1-14 *passim*.) To receive the word by faith, is to receive the truth by believing it—to receive the light into our darkened understanding when alienated from the life of God through ignorance; (Eph. 4:18)—to receive Christ, who is "the word," "the truth," "the light"—"the life."

"This is the word which by the gospel is preached"; (1 Pet. 1: 25) and hence "the gospel is the power of God to save." (Ro. 1: 16.) We do not receive Christ personally into our hearts; by faith. Faith comes by hearing the word. (Ro. 10: 10.) By believing the word preached we receive the truth—receive Christ. If we reject the truth we reject Christ—reject the Holy Spirit from our heart; our conscience; our inner man.

John says, "He that hath the Son hath life; and he that hath not the Son hath not life. (1 John 5: 12.) "The life is the light of men." (John 1: 4.)

He then who by faith receives the word—by believing it—receives the truth, the light, the life—receives Christ—the Son of God.

It is thus we take Christ into our hearts by faith. If we take in error, or deception, by believing it, we take in the devil, darkness, death; and are alienated from God.

All this cheap talk about Christ being our creed if understood in any other light is the variest nonsense—inexplicable. To believe Him to be the Son of God, is to accept His authority, wisdom, righteousness, sanctification, and redemption as He gives it, in the gospel.

If it is understood that Christ is the word, the truth, the light, the life to be received by faith; then

such talk has a significance sublime. Otherwise it is the most peurile twaddle.

If to dispute a part of what God has said; to deny the punishment God has threatened; and show the blessedness of the wisdom which comes from disobedience; was the work of the old serpent in the garden; me thinks I catch a little snakish odor, when some very learned, and subtile, and finely accomplished young preachers; who have studied everything but the word of God; are causing doubts among the untaught, by the introduction of what they are pleased to call "Higher Criticism," and urging that the hell God threatens is about as good in some respects, and a little better in others, than the heaven He has promised; and tell us of the wonderful wisdom we will enjoy, when we come out the restraints of narrow legalism. Such preachers have not been born of God; (1 Pet. 1: 23 and Ja. 1: 18.) The seed would remain in them. (1 John 3: 9.) They were hatched in schools from saurian's eggs.

James says, "If any do err from the truth and one convert him; let him know that he who converteth a sinner from the error of his way, shall save a soul from death." (Ja. 5: 19-20.) This settles the question of the meaning of error, from the truth. It means death; as murder means death; and the man must be converted or lost. No sickly

sentiment dubbed "Christain Charity" by the timorous will save him. He must be converted or lost, as every heathen is lost. True charity will make us enter earnestly, and faithfully into efforts for his conversion; showing his error, correcting his follies, enlightening his mind, denouncing his teaching, rebuking, reproving, exhorting till he is brought to repentance.

It is a narrow mind that thinks because he is a good fellow, and we like him, and want him saved, God will take him to heaven to make discord in the skies. Heaven is a place of eternal peace and all discordants will be shut out. The erring must be converted here are lost forever.

The wonders of redemption as a mystery hidden through the ages, was the coming of Christ in the flesh as the word of God embodied in humanity—the Son of the Highest—God manifest in the flesh; that He who had spoken unto the Father by the prophets, might declare His counsels to us through His living, loving Son. (Heb. 1.)

When He put off His mangled body, and ascended into heaven, and was crowned King of all kings; it was the exaltation, and coronation of the word of God, far above all principalities, and powers, to become the blessed and *only* potentate, King of all kings, and Lord of all lords.

By none, can he be honored, who do not in faith receive, and willingly submit to Him as the word of the living, loving God, and walk in the light thereof.

CHAPTER XVIII.

SPIRIT IN THE CHURCH.

Having shown that the miraculous gift of the spirit, was for the purpose of giving the word of God to the world, through his testimony of His glorification, and exaltation to the throne; and that his spiritual influence upon the apostles, and those upon whom they laid their hands, caused them to speak the word of God to the people of every land, in the language in which they were born; and this work having been fulfilled in the days of the apostles, (Col. 1: 5 and 23) the miraculous work of the Holy Spirit is finished. Being personally sent from the enthroned Word, to proclaim the word to the Sons of men, so with the word of God enthroned in our hearts. the spirit holy will be sent out in our lives as an impressive sermon. The words spoken by Jesus, are declared to be spirit and life. They are life because life is in them to the believer, who receives them into the soul. "The life is the light of men." Jesus is the light of the world, only, because of the words He spoke; and these are the word of God. "What I have heard of the Father that I declare unto you."

As the word of God He is the light of the world. Not *a* light, but *the* light.

Those walking in death, are those who believe not the word; and thus, receive not the truth contained therein. The word is light, whether manifested in Jesus, or preached in the world, with the Holy Spirit sent down from heaven.

As I have shown the Holy Spirit gives no light except through the word. So the words of Jesus were spirit, because He put His spirit into them, as every man puts his own spirit into his words.

If I speak, my spirit goes out in my words. He who believes me believes my words, and if he loves the things I say, receives my spirit in his heart, and through his heart, my spirit goes into his life, and he is led by my spirit.

How many from reading the published accounts of the James boys, have drunk in the spirit of a bandit. No boy can love to read the newspaper descriptions of a prize fight without getting into the spirit of pugilism. A girl in Massillon, Ohio, read the literature of the fallen women of New York, and caught the spirit of it and left the home of the Presbyterian minister, for an abandoned life. When we take any teaching into our hearts, we take also the spirit of it, and it enters also into our lives. If we hate it, we reject it. So whoever receives the gospel by faith, from the testimony of the spirit, in connection with that of the

apostles, fully demonstrated by the display of miraculous power from the Divine Spirit through the apostles, showing his divinity by well attested signs, and marvelous wonders performed; bearing testimony to the word till it is implanted in our hearts, with the spirit thereof; will bring forth the fruits of love, joy, peace, long suffering, etc., (Gal. 5: 23) in the life we live.

Such is the spirit of the word; and our acceptance of the word by faith, implies the reception of the spirit also.

To be born of God is to be begotten by the word; (1 Pet. 1: 23 and James 1: 18.) and such is the spirit of that word, in our hearts, that we cannot practice sin while the seed remains in the heart. With the word of God dwelling in our affections we can't practice sin; for from the abundance of good, in the heart, will come forth the good in life. Such an one, walks as the word embodied walked while here on earth. As Paul would say, such an one is led by the spirit—the spirit of the word he has received; which is the Spirit of Christ.

John writes of the exaltation of the word, and the one receiving it, and keeping all its commands; while Paul writes more of the result of the reception of the word upon our inner man, as one that is led by the spirit; as in that word we behold the face of Jesus Christ, and are changed into his im-

age, not in a moment; but from one glory to another—from one light, to another light—as the fuller revelation comes; and is understood; for glory means illumination (2 Cor. 3: 14-18.) When Moses is read there is a veil of darkness, impenetrable, but when we turn to Christ and read Him, the darkness gives away.

We read the Lord—His word—just as Moses is read, and His face is unveiled, and we look into it, and are changed from one glory into brighter glory, as from the *Lord of Spirit*.

Through the word He breathes His spirit; and His life, and character, is "*formed*" in us, through the ministry of the word.

The preaching of Buddhism will beget the spirit of Buddhism, as the preaching of Methodism will beget the spirit of Methodism, distinct from the spirit of Presbyterianism; as the spiritual manifestations of the preaching of Whitefield, were distinct from that of the preaching of Jonathan Edwards. So preach Mohammedism and you will see the spirit of the Allah they worship, in every one who hears it, and believes it. It is the preaching that makes the distinction of spirit between the different sects, and peoples in the world. It is the doctrine, which produces the spirit of Romanism in Catholic countries. To this add the teaching of Ingersoll, and you will see among those who accept it in full faith, the spirit

of the man who proclaims it. 'Tis thus we behold that when the word is brought forth with its full gospel light by the Spirit of God; and is received by faith into our inner man—our spiritual self—it will mould our spiritual nature into the image of Christ, and our spirits will be in His likeness; and our thoughts, and the fruit we bear, will be the same as the spirit of God in Christ.

To have the spirit of Luther is to have a spirit of faithfulness and coldness, and energy, like Luther's, and to have the spirit of Wesley is to have the spirit of earnest devotion which he possessed; and to have the spirit of Mohammed is to have the spirit found among Mohammedans; and in the same way to have the Spirit of Christ is to be educated, so completely, as to drink in the full Spirit of the Master and bear the fruit he bore in the life He lived.

But I am asked if Peter on the day of Pentecost did not promise the personal indwelling spirit to all who repented and were baptized in the name of Jesus Christ. I answer emphatically No! The personal indwelling spirit was promised only to the apostles; and to those, also, it was imparted upon whom they laid hands, for help in the work of the ministry; as they needed such helpers in the beginning of the gospel, before there were any scriptures written. Those who were baptized on Pentecost did not receive the spirit on account of

their baptism, and in the light of observation it would seem doubtful if all, ever received it, either as an impartation, or as a cultured disposition in the Lord.

But did not Peter say they should receive the gift of the spirit? Yes; but the gift of the spirit was what the spirit gave, and not the spirit itself. Paul speaks of the gifts, of the Spirit as tongues prophesying miracles, healing discerning of gifts, etc. (1 Cor. 12: *passim*.) But these were not given because of baptism. To what then shall we apply the promise? (Acts 2: 38.) We can apply it only to that which the people asked for:—salvation from sin. Stricken with remorse and a guilty conscience for having crucified the Lord of glory, they asked, “What must we do?” The reply came quickly to the believing sinners, who were cut to the heart, through hearing the word preached by the apostles on that day, with the Holy Spirit sent down from heaven, “Repent and be baptized every one of you in the name of Jesus Christ *for the remission of sins*, and you shall receive (it as) the gift of the Holy Spirit.” They would get what they were baptized for; as a free gift of the Spirit of God; for salvation is not of works but it is the gift of God through the dispensation of the spirit, and power of the gospel of His grace. (Ro. 1: 16.)

It is said the gift of a dollar is the dollar itself. Yes; but the gift of the man is not the man him-

self; but the dollar. There is a difference whether the expression is applied to animate beings or animate things. The gift of God is the Spirit of God to the apostles; but the gift of the spirit is salvation from sin by the power of God; which is the gospel, which he brings to the world. Any other view does violence to a careful reading of the scriptures with an unprejudiced mind.

But did not God pour out His Spirit upon all flesh? And was not that fulfilled on the day of Pentecost. No. He said He would pour *unto* all flesh His Spirit, and it began on that day at Jerusalem, by sounding out the word of God, as explained on previous pages, and the effect of it would be that His servants and hand-maids, who received it, would prophesy. If it was the personal spirit, that the apostles received, that was meant, then it was to be given to all flesh—the servants of God and the servants of the devil alike; and there was no need that any should prophesy, for each could do his own teaching if each received it. Paul says he got nothing from Peter or the rest of the apostles; so saint and sinner would receive it alike;—"all flesh." But if it was poured *unto* all flesh, it began with the apostles at Jerusalem by making known God's word to every creature as commanded in the commission and promised by God. (Prov. 1: 23.) To pour out His Spirit unto them is to make known His words,

and this was being done by the apostles to whom the Spirit was given. The pouring out of God's Spirit, is the making known of His word.

We can imagine but two ways by which His words can be made known. (1.) By a voice from heaven as at Sinai, Jordan, and on the holy mount. (2.) By filling chosen prophets, or ambassadors with His spirit, and by them making the words known to the people. This would be pouring His spirit—intelligence, wisdom, will, etc.—unto all who were to receive such words—"to all flesh"; "every creature"; all nations; or to whom the word of God was to be sent. This was done also by His Son who received the spirit without measure. (John 3: 34,)

Here John states it as a prevailing fact, that, whoever God sends speaks the words of God, for God giveth not the spirit by measure to him.

Nothing can be more conclusive than that whoever receives the spirit of God will speak the words of God. If God's prophets, or ambassadors, receive the spirit of God and by that spirit proclaimed the words of God; then the spirit of God, His wisdom, intelligence, will, love, mercy, compassion; for "God is spirit and these are His attributes, and are conveyed in His words—is poured unto the hearers—all flesh—every creature—all nations, etc. The spirit God gives, is not a frenzy; but the spirit of power, and of love, and of a sound mind—the

spirit of the knowledge of God. (2 Tim. 1: 7.) Whenever the word of God is preached the spirit of God is poured unto the hearers. If they reject the words they resist the spirit as did the Jews as charged by Steven. (Acts 7:51.)

They resisted the spirit "as their fathers did." Nehemiah tell how the fathers resisted the spirit which testified against them, in the prophet's, by casting His laws behind their backs—by rebelling against God. (Neh. 9: 26-30.)

Thus to resist the word is to resist the spirit; to preach the word is to pour out the spirit.

From (John 3: 34) the conclusion is inevitable that when God give one His spirit, it will cause him to speak the word of God. If one speaks the words of God, the spirit of God is poured unto the hearer—God's call, His counsel, His reproof, His wisdom and His knowledge, all go with the pouring out of His spirit unto the people, and by the people may be received by faith in the word of God, or rejected, scorned, and disregarded. (See Prov. 1: 20-25.)

It is also conclusive that all who have this spirit will speak the same things; and all who receive the spirit thus poured out, will receive the same things. None can receive His spirit and reject His words; nor can any receive His words and resist His spirit.

But some may still ask if Peter did not promise them the Holy Spirit as a return for being baptized. Not the Holy Spirit; but the gift of the Holy Spirit. The gift of the Holy Spirit is what the Holy Spirit gives. I cannot see why they should be baptized for one thing and be promised something else. This people had crucified the Lord; and felt the burden of their sins; and in the agony of their conviction, under the preaching of the Holy Spirit asked what they must do. The burden of the discourse was to prove them sinners, and hearing they were cut to the heart. Evidently they asked how they should escape the penalty of their sin. Peter answered "Repent and be baptized in the name of Jesus Christ and ye shall receive the gift of the Holy Spirit."

What the people wanted, was forgiveness; and what they were to be baptized for, was forgiveness.

What the spirit was sent for was to save from sin, and the terms were faith and baptism into the name of Father, Son and Holy Spirit. (Matt. 28: 11.)

By Peter the spirit commanded this and promised them what? That which they wanted? or something else?

God is spirit. God is holy. Then God is Holy Spirit. What the Holy Spirit does, God does.

Paul says, "The gift of God" is God himself? Nay! "Is eternal life through Jesus Christ—salvation.

What else could have been the promise on Pentecost?

Again, the personality of the Holy Spirit did not come from baptism, nor did the gifts of the spirit, such as healing, tongues, interpretation, etc.

In Samaria believers were baptized both men and women; "but the Holy Spirit had fallen upon none of them" till Peter and John went up and laid hand on them. At Jerusalem he fell upon none but the apostles, and not until the Sixth Chapter do we find that any had received the "gifts" of the spirit. Certainly Ananias and Sapphires did not possess the Holy Spirit though they had been baptized.

Paul says the gifts of the spirit are what the Spirit gives; as healing, tongues, etc. Since he did not give himself but was himself given through laying on of apostles' hands, we conclude that he gave to the people what they desired, and were baptized for. Nor can I think the promise of the Holy Spirit, as a gift to them, and their children is found in the context. Reference to the promise made by Joel, was a part of the exhortation to save themselves, as in the 40th verse.

I would certainly reason that the promise was salvation to those upon whom His name was called. (See 18th-21st verses.) His spirit was to be

poured upon His servants, male and female, from heaven direct, to make them prophesy. That was always the mission of the spirit. God would also show prodiges in heaven, and on the earth, and those upon whom His name should be called, would be saved. How shall they call without faith? And how shall they believe without hearing? And how shall they hear without a preacher? And how shall they preach without being sent? God sent His spirit to His servants, that they might preach. They prophesied, or preached. Those who heard believed, and upon them the name of the Lord was called; and they were baptized into it, for remission of sins, with the promise that they should be saved. Not to them only but to their children and all afar off. This salvation is of the Holy Spirit, or under the dispensation of the spirit—not of work as under the law; but a gift *through* our Lord Jesus Christ.

“God is rich unto all that call upon him.” How rich? “Whosoever shall call upon the name of the Lord shall be saved.” How shall they call upon Him? By believing from the heart unto—toward righteousness. That refers to the future life—right doing; and confessing with the mouth, unto salvation. This refers to the past sins. This was what they were taught to do on Pentecost by the Holy Spirit, and salvation from past sins

was the promise, as a gift of the Holy Spirit under the dispensation of the spirit.

The gift of the spirit is what he gives. He gives not himself for he is the gift of the Father.

Of what we have written this is the sum. When the Eternal God, and Father, in the beginning of the creation, spoke, He put His eternal attributes, wisdom, power, knowledge, truth, love, mercy, light, life, *et al.*—Himself into the word—"And the word was God."

When the Holy Spirit sent from the Father, came to the earth for human redemption, he spoke. Into his words, he, like the Father, put himself; and His "words were spirit and they were life."

Whoever believed the word believed the Father; or received the word, received the Father; or rejected the word, rejected the Father—rejected the wisdom, power, love, and mercy, of the Father. So whoever received the words of the spirit received the spirit, its wisdom, guidance, love, joy, peace, gentleness, *et al.*; and whoever resisteth His words resisteth the Holy Spirit.

This statement is not only comprehensible, and makes the subject comprehensible; but it is made in the language of scripture itself. It does away with the wild superstitions, and speculations, and fanaticisms of so many in our day, and brings us to the reception of Father, Son, and Holy Spirit by faith in the word, which was humbled in the

flesh, buried in the earth, resurrected by the Father, glorified in the heavens, preached by the Holy Spirit through chosen messengers, believed on in the world unto righteousness—right doing—and confessed into salvation. This is Paul's summary of the mystery revealed.

CHAPTER XIX.

PREACHING.

Notwithstanding the wonderful love of the wonderful God and Father of our Lord Jesus Christ; and the wonderful agony and sufferings of the wonderful Saviour; and the wonderful exhibition of His life, and manifestation of its glory among men; not a soul could be saved without preaching. Not a heart could be touched, or a wandering soul convicted of sin without telling the story of His love and His life. "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching to save them that believe." (1 Cor. 1: 21.) In a system of salvation through faith; and as none could believe without hearing and none could hear without preaching, (Ro. 10:) the preaching was as imperative as the blood of Christ. The story must be told in the fulness of its beauty, and sweetness of its gentle and Divine fragrance, before the heart can be touched by the wonders of His grace. But the power to save is not in the preaching but in that which is preached. The gospel is God's power to save; and if any man is saved it must be

by the power of God. (Ro. 1: 16-17.) If the power is in the gospel and anything else is preached, I care not how eloquently, the soul of the hearer, who believes it, is lost. The death of Christ to such an one is all in vain. The preacher has ruined a life with his preaching and a soul for whom Christ died is lost forever.

No wonder the anathemes of heaven are called upon all who pervert the gospel, or preach another. (Gal. 1: 8)

No gush, however beautiful, can supply the place of gospel teaching.

To preach Christ is to preach the word of God; and hence Paul's most solemn charge to Timothy before God, and the Lord Jesus Christ, was to preach the word. (2 Tim. 4: 1.)—That word is *quick*—not a dead letter but alive—and powerful and sharper than a two edged sword. (Heb. 4: 12.) By it we are born again. (1 Pet. 1: 23.) (James 1: 8.) It is profitable for reproof to the erring; for the correction of the wayward; for instruction, to the ignorant, in righteousness; that the man of God may be cultured in grace, unto perfectness of life, and a readiness in good works. (2 Tim. 3: 16-17.)

This preaching is not an appeal to the emotions, or the fleshly side; but it is by instruction on the side of man spiritual. Paul speaking of Christ says "Whom we preach warning every

man and teaching every man in all wisdom, that we may present every man perfect in Christ. (Col. 1: 23.) The preaching, that tends to perfection of life and character in Christ, is wise warning and teaching. It is by instruction in righteousness, that perfection in righteousness is reached, and the man of God is furnished for—made ready for good works.

And this instruction is not always conservative. When charging Timothy to preach the word, Paul tells him to reprove and rebuke, as well as exhort, and Jesus and the Holy Spirit have given many examples of most caustic denunciations. The time often comes when mild and conservative preaching will not meet the emergency,

'Tis then the world needs a John Knox, a Martin Luther, or a Simon Peter, or an Elijah.

At such times the sword of the spirit should be wielded with vim, and both edges made to cut, and thrusts made as with dagger points, in rebukes the most thrilling. When sheet lightning will not burn the miasm out of a foul atmosphere God sends it in bolts; *and He puts thunder with it.*

'Tis then young and untaught Endeavorers with weak faith in God; and some old church barnacles who have held to the bottom, a great hinderance to progress, expend their sympathy on some old ox, or an ass, that got in the way and was killed. It needs faith in God, and his word,

to make a preacher such as Paul, and such as he would have Timothy to be. The pulpit is no place for one who caters to every wind and wave; like a political demagogue. With God on his side and a lost world before him, the pulpit is no place for a coward. The first step from faith upward is to virtue—courage. (2 Pet. 1: 5.) Paul with solicitude the most ardent asked the Ephesians saints to pray for him that he might be pleasing to all? Nay verily; but that he might open his mouth *boldly*, to make known the mysteries of Christ, for which he had suffered the loss of all things, and was even then an ambassador in bonds; yet, that, therein he might speak boldly, as he ought to speak. (Eph. 6: 19-20.)

It is a wonderful thing to be a faithful preacher of the gospel of Jesus Christ. To carry man's souls toward the the gateway of bliss eternal; attuning their minstrelsies to anthems heavenly; and fitting the lost, and wandering, and wayward, who have been groveling amid the fleshly, for society angelic, amidst the spirits of just men made perfect, before the throne of God our father, and the Lord Jesus Christ, the Saviour of men.

Let us not sing, "I want to be an angel and with the angels stand"; but let us sing "I want to be a man with all that manhood means, when redeemed by Jesus Christ, and perfected by His grace which brings salvation; by teaching us that deny-

ing ungodliness, and worldly lust, we should live soberly, righteously, and godly in this world; which covers the whole of life's relations, to ourselves, to others, and to God; while we look hopefully upward to the end of the struggle, in the coming of the Lord. (Titus 2: 11.)

A young man that cannot give up the praises of men, and the flatteries of the unholy, and learn to breath in the atmosphere of Christ, and the apostles; and carry his cross up Calvery amid sneers and buffetings, along the path trod by Jesus of Nazareth, has not the right stuff for a martyr; and like Peter, before the silly maid, would blush, and deny the truth, when the truth is unpopular.

Let us preach the word, be instant in season, and out of season; confute, rebuke, exhort, with all long-suffering and teaching. The time is quite near; aye! now is, when the truth will be unpopular; and man will love, fables, and harrangs, and twaddle, with story tellings of human experiences, and children's days, and childish exhibits more than the truth as in Christ, and the knowledge of God. O! watch thou; and watch me that we enter not into temptation.

It is a wonderful thing to be a true man from a human standpoint. But to be a man as viewed from God's throne, with a heart so large as to take in the whole world, as did Jesus the Master; and with sympathies tender, and soul transparent,

and selfishness subdued, and love crowning all graces, is the highest attainment of earth, or the skies.

Let us therefore labor lest having preached the gospel to others, we ourselves should be a cast-away. Let us be faithful, for the time is short; and if we listen; we may even now hear the rippling of the waters at the crossing.

CHAPTER XX.

APOSTLES.

Jesus having ascended up far above all principalities, and powers, sends gifts to men.

These gifts are gifted ministers whom He had qualified, and sent to administer His government. (Eph. 4: 8-12.) He gave "first apostles" and set them first in the church. (1 Cor. 12: 28.) He made them seniors, simply because first sent to commence the work of building up the kingdom. These He first qualified by His personal instruction, during His earthly ministry, and made them witnesses by special qualifications given them, for the work of the ministry, to which he called them. They were to be witnesses of His resurrection. During His life they were his most intimate associates.

By day they hung upon his lips, and saw his works. Before them he calmed the sea, opened blind eyes, healed the sick, and raised the dead. They knew the intonations of His voice, the color of His eyes, and every expression of His face. They saw Him die, and carried His marred, mangled form to the tomb, all cold and stiff in death, and left it there three days. He arose, and afterwards

they saw Him. Put their fingers into the print of the nails, and their hand into His side.

They saw him with their eyes, and their hands handled Him, as they did before His resurrection. They saw the empty tomb, where they laid Him, and heard His last commission, and watched Him, as He ascended from their midst, till He passed the clouds which shut Him from their view. To all this they could testify. Thus far they were "eye witnesses of His majesty." His patience, and goodness, and loving expressions, was the story they had to impart, and to which they bore witness under the most terrible persecutions. But they could go no further. That was the end of their mission.

Any thing beyond that, must come from another source. The Holy Spirit must testify of His exaltation, and glorification. That he had seen, and he only. These men were qualified for their work, and chosen by the Master to fulfill it. They were especially qualified, having been with Him in His life, death, and resurrection. When Judas fell, and his place was to be supplied, the eleven sought out a person qualified. They found several perhaps; two especially; but dared not choose either. Nor did they dare to vote, on, which should be the one. They could only testify to these two having the qualifications.

These qualifications were clearly stated by Peter. He must be one, who had accompanied them, all the time that the Lord Jesus went in and out among them, from the baptism of John, till He was taken up from them. (Acts 1: 22.) They found two qualified for the work. Both had seen all of his manifestations, having been with the Lord Jesus all the way. One was, apparently, as well qualified as the other; but the question of choice was not left to them. One hundred and twenty disciples were there to vote, but none dared to suggest a choice.

All could testify to the qualifications of both, or either; but none dared to say which he favored. Had one said I am for Matthias, and another I am for Joseph, it would have been proof of their carnality. (1 Cor. 3: 4.)

A vote would have suggested a preference not allowable, and strife, and vain-glory, would have been the result. The natural affect of a vote is political scheming, and fleshly pride, and perhaps, yea most likely, an unqualified man would have been chosen, and made an incompetent official in the kingdom of heaven.

No doubt this has been observed, from the little congregation in Sleepy Hollow, when choosing an elder; to the excitement in a General Conference, when electing a bishop; with the attendant manifestation of abundant carnality. The

choice was not of men, but of God. The multitude of the disciples testified to their qualifications; but the choice must come from the King. This could not be done by a vote, as that would only show the choice of the people. Since *vox populi*, is seldom *vox dei*; but more generally the voice of the devil; they did not venture a popular vote, lest an official of Christ's kingdom, should be carnally selected.

They cast lots, praying God to show which "*He had chosen.*" The choice was to be of God in His providence, and by lot was His wisdom to be manifested. "The lot fell on Matthias, and he was numbered with the eleven apostles."

This represents the true method of appointing officials, in the church, and perfectly harmonizes reason, with revelation. In it there is not a particle of democracy, or of congregational assumption. The multitude of the disciples found the men, of the qualifications required. This could be done by no one else, for the multitude with whom they lived knew them; and could testify of their character and opportunities. A small minority in such testimony, would have destroyed their eligibility. All who know anything of the matter, concurred in the testimony, that both had been with Jesus all the time, from the baptism of John till He ascended. But the choice was of God, and not of the people—by lot and not by a vote.

Had there been but one qualified the choice would have been the qualifications; and since God required the qualifications the choice would have been of God. But since there were two equally eligible, the choice must be made by lot, unless God saw fit to immediately interpose. Had there been a score equally eligible, the lot would have decided among all.

With fervent prayer that God would show which He had chosen; they cast lots. If God by providence controlled the lot, the choice was of God, and clearly manifested.

Had Joseph alone been qualified the qualifications which nominated him, would certainly have appointed him; but Matthias being also qualified, God's choice fell on Matthias; though perhaps had a vote been taken Joseph might have received a vast majority.

Besides, in the management of this affair, there was no chance for political chicanery at the time, nor dispute afterwards. No place for an ambitious partisan is found. Joseph must say, "Lord thy will be done;" or he would show himself unfit for the office.

The personal calling of Saul, as an apostle to the gentiles, was another instance of the King selecting his own officials for the kingdom.

To these apostles alone was the spirit sent. It was not given to the people, as some suppose, on

Pentecost for the salvation of souls; but was given only to the apostles, causing them to speak the word—the power was in the word—and the people were pricked to the heart from hearing the word, and received no gift, or promise, till after repentance and baptism. (Acts 2: 38.) The spirit was given to guide them into all truth while preaching the gospel; for it is not the preaching that saves, but the truth preached that sanctifies. (John 17: 17.) Error preached would leave them in ruin eternal.

While truth could not save without being preached, the mere act of preaching would save no one. It was necessary therefore that the Holy Spirit should guide the apostles into the truth, by taking possession of their persons; and causing them to speak as the spirit gave them utterance. Truth is always spoken. God is true and in Him is no lie; but God is not truth. His word is truth. Jesus as the word says, "I am the truth." To guide them into truth, was to guide them to speak the word of God. The Holy Spirit did not guide them into the true way; or life; but caused them to speak the truth. A true life, would be from keeping the words spoken, and would be a thing of morals. The Holy Spirit did not come to control their morals, but to affect their speech. Their moral life was based upon obedience to the things spoken, the same as mine or the readers; and for

that they were as responsible to God as am I, or are you; but the Holy Spirit was to guide them into all truth, and for the truth spoken they were not responsible; but the Holy Spirit was responsible for every utterance—for every *truth*; but not for any act they committed; for he was not to control their acts, but their words. He was to guide them into all truth, only. The man who perceives the difference between what is true, and a truth spoken, apprehends the difference between God's responsibility for their moral life, and the revelation of truth spoken by them. The life of the apostles was no more controlled by the spirit, than my life. They heard the word, and chose to obey, or not to obey, as any man does; but it guided them into *truth*; so that they spoke, as made to speak by the Holy Spirit. Paul says he did not the things he would, but in that was controlled by the law in his members, which were at war with the law of his mind; and often captivated him to the law of sin and death. (Ro. 7 and 8 *passim*.)

To guide them into all truth, is to guide them to speak the word of God.

God was in the Christ reconciling the world to himself; for God is true and there can be no reconciliation, to such a God, but through the truth.

Jesus having ascended up above all heavens, the word of reconciliation was given to the apostles, (2 Cor. 5: 14-19) to act in Christ's stead.

Since man is born again, of the word of truth, there must be some one appointed to preach it, and preach it right.

If the gospel is God's power to save, the word preached, must be the gospel. Nothing else. (Gal. 1: 8.) And since it is put into the hands of fallible man, he must have an infallible guide. Therefore the Holy Spirit was given them that they might truly, and perfectly, bring forth the word, by which the world must be saved.

To them Jesus said, "When brought before rulers you need not study what to say, for it shall be given you in that hour. It was not so said of every one. This was to the apostles alone. Many false spirits have gone out into the world, and John advises us to try the spirits. That which is of God hears the apostles, confessing that God came in the flesh. He that knoweth God must hear what they say, for He is now revealed through their words, and he who knows God, must walk in harmony with the commands given by them, (1 John 2: 4.)

These apostles did not learn from each other what to speak, but spoke directly by the Holy Spirit—by revelation from God; and all who spoke by the Holy Spirit spoke the same things; preached the same word, by which all were born unto the one family of God; and all were of the same mind, and judgment. (Cor. 1:10.)

Paul's statement then was a philosophical fact, as well as a revelation, "If any man or angel from heaven preach any other gospel than the one they had received, let he be accursed." (Gal. 1: 6-9.)

Any other gospel would set forth a righteousness not acceptable to God; and cause schism in the kingdom of Christ; leave the people ignorant of God's view of right-doing, to "go about to establish their own righteousness." Thus it was necessary the apostles should be endowed, that they might faithfully declare the word, testifying to the truth, unto all men, and properly proclaiming the gospel of Lord Jesus Christ.

To them also must be given the power to impart the Holy Spirit to helpers in the ministry, that they also, might make no mistake, and preach no other gospel. As it would be impossible for the twelve apostles, by themselves, to carry out the commission, and preach the gospel to the whole world, it was necessary their helpers in the ministry, should also be endowed in like manner, till a book was written, compiling all the instruction given to the world by the Holy Spirit. Could it not reasonably be expected that they should have the power to impart the spirit, to such as were called to help in their work?

It should not be permitted for enthused men, and hysterical women, to pour forth, from some

wild excitement, a torrent of ignorant nonsense, and call it the words of the Holy Spirit. Since the twelve were set to judge the new Israel, it was most proper they should have the selecting, and endowing, of those sent forth to preach the word, as helpers in the ministry.

Therefore it was good order to arrange that those appointed to heal, should receive the gift of healing; and those who were to prophesy, the gift of prophesy, etc., by the laying on the hands of the apostles. Paul writes Timothy, not to neglect the gift received, through the laying on of the apostle's hands. (2 Tim 1: 6.)

There was another gift, given through the teaching of the prophets, on which Timothy was to meditate, and give himself wholly to. This was that to which he was set apart through the laying on of the hands of the eldership. It pertained to doctrine, exhortation, reading, meditation. It was outside of the gifts of the Holy Spirit, and pertained to the study of the word, which had already been brought out, which should be kept in mind—remembered, and thought about. (1 Tim. 4: 13-14.) This answers well, to what would now be given to a young evangelist. That given by the laying on of Paul's hands was a spirit; another thing; and was dependant upon the laying on of apostolic hands; and none received the Holy Spirit, with the special gifts it brought, except

through that means. They then became helpers of the apostles, and were qualified to speak the word.

But lest those beginning preachers should come to think all they said was by the Holy Spirit, they were kept near the apostles, often journeying with them, lest they should be led to speak unadvisedly. Thus Paul, had a number of such evangelists continually near him, leaving them at certain cities to finish some good work begun, and then hastening again to his presence. They do not seem to have been called by the church to the different places whither they were sent; but were left there by Paul the aged, with authority to set things in order, under his direction.

Fearing for himself, Paul went up to Jerusalem, "privately at first," to compare notes with the other apostles, lest he should run in vain. (Gal. 2: 1.—)

The mission of the apostles was:

1st. To bear witness to the thing they had seen of the Lord; of His death, and resurrection. Like all witnesses, they must have seen that, which they were appointed to testify to. Of course a witness can have no successor. He cannot speak of what he has heard from others; but must testify to what he has seen.

2d. He must be specially appointed by the Lord, and by the Master sent to the work.

3d. He must receive a special, and miraculous endowment of the Holy Spirit; a demonstration of which must be manifest in miraculous gifts, as healing, prophesy, etc.

4th. By the authority of Jesus he must preach the gospel to the world, and make converts of all people.

5th. He was to bring the multitude of the disciples, or converts made, into order, and proper organizations, and appoint persons, under God, to care for them.

6th. To instruct the saints in thier duties, and in all christian work.

7th. Take charge of church finance, till men could be reared with proper qualification, to take the work off their hands.

8th. To formally set, such help, as were needed, apart to their work, and teach them the duties they were to perform. In short, in connection with their apostleship, to do also, the work of an evangelist, and set the young converts in order, appoint elder, and try them when they walked contrary to proper order, in the church of God.

This will come under the head of the work and duties of evangelists. While Paul was an apostle, (1 Cor 9: 1,) and Acts 22: 14-15,) he was also sent out to do the work of an evangelist, (Acts 26: 16-18,) and set things in order in the church, and for-

dain elders, (Acts 14: 23,) while preaching the gospel to the world, and teaching the saints. (Matt, 28: 19-20.)

The testimony of these apostles, is the only proof we have of the Messiahship of the Crucified. They had "Companied with Him all the time, that the Lord Jesus had gone in and out among them, beginning from the baptism of John, unto the same day He was taken up from them." (Acts 1: 21-22.)

They had been eye witnesses of His majesty. Had known the sweetness and purity of His life; and listened to the wonders of His teaching, which they were to repeat to the world when He had departed from them. They saw the demonstrations of His Divine power, in the exhibitions of His miracles day by day. They had seen the winds and the sea obey Him; and the fig tree wither at His rebuke. They beheld the blind man see, in response to His "Be open."

The dead damsel at His "Talitha cumi," awoke, in their presence, to life and love again. They saw His soiled garments whiten, and brighten, like the sunlight, and His eyes become like emeralds; and his countenance sparkle like a diamond; and his voice was sweet as the ripplings of the brooklet. When Moses and Elias met Him on the Holy Mount, and prostrated themselves in His presence and did Him honor as the chiefest among the ten thousand and the one altogether lovely; and from

the cloud, lit up with more than lightning splendor, and radiant with the presence of the Divine, they heard the Father's voice saying, "This is my Son, the Beloveth; let *Him* only, be heard."

They saw the weeping sister, with face all scalded with tears, spring forward to embrace a brother with the cry, "He lives," when with His, "Lazarus come forth," he lifted the putried form, untouched by hands, from the grave; and he that was dead stood, flushed and smiling, with rich blood cursing through his veins again.

They could not be mistaken. They saw turbulent old Gallilee nestle into quiet, when He said "Peace be still;" and the roaring tempest hush its frightful notes into subdued silence, at His word. They saw the boisterous waves of the sea, carry Him gently, as a mother rocks her babe in her arms. At his command disease departed from the afflicted, with health and beauty all restored. The palsied were made strong and sturdy, by His word; and lepers, frightfully consumed, made whole and sound. Blind eyes were made to see, almost each day, for three long years and more, and howling snarling devils made to stop their noise, and take their exit.

They could not be mistaken. They saw Him die; helped take Him from the cross, and washed, and wrapped His form in linen clean and white;

and laid Him in the tomb, and went away to weep.

Three days they mourned; and then they met the one they knew, and loved so well, alive again; and He was with them forty days. They could not be mistaken.

They saw their Lord ascend. They walked beside Him, down as far as Betheny, and standing with Him there, He lifted up His hands to bless them, and at once began to rise, before their eyes. As He went up His form grew less, and less. His mantle floated out a little from Him. His eyes at first looked lovingly upon them; then were lost in the distance as he went higher up. They gazed and wondered, and watched Him. When too far away to see His smile they caught His last salute, as with a wave of the hand He entered the cloud which hid Him from their sight.

And still they gazed till angels bright, in white apparel, unnoticed stood beside them, and said, "Ye men of Gallilee, why stand ye gazing up into heaven? This same Jesus which is taken from you into heaven shall so come in like manner as ye have seen Him go into heaven."

They never forgot the promise "He will come back." They bore their persecutions without complaint and preached on, always remembering "He will come back." Undaunted by the lash, the rack, or the fagot, they fought on, toiled ever, with full

assurance, knowing "He will come back." And when death by violence came to them, they met it bravely, and smiling they went to meet Him. They could not have been deceived, and their dying triumphs showed they could not be deceivers. Surely Jesus was all He claimed to be. He was the Christ the Son of God. The blood He shed was for the world He loved. He surely came to seek and to save the lost.

But beyond the cloud the eleven could give no testimony.

A witness from the skies must testify to what transpired thence.

The Holy Spirit is sent to make the testimony full. "He shall testify of me" said Jesus. The Holy Spirit by the mouth of David takes up the narrative where the apostles were obliged to stop and testifies that when the "*cloud*" of angelic messengers dropped beneath Him and bore Him upward, and as they approached the throne, sang out, "Lift up your heads O ye gates; and be ye lifted up ye everlasting doors; and the King of glory shall come in."

From the attendants within comes the inquiry as they answer back in the heavenly cantata, "Who is the King of glory? And answering their own response they say, "The Lord strong and mighty; the Lord mighty in battle."

Then from the triumphant host attending Him in His ascension, comes the refrain with commanding impressiveness, "Lift up your heads O ye gates; even lift them up, ye everlasting doors and the King of glory shall come in."

Again, rich in its melodious strains and impressive in its repetition; thus signifying that none but the victor can enter, comes from within the response, "Who is the King of glory?" Warbling the answer to their own question they repeat, "The Lord of hosts, he is the King of glory. (Ps. 24.)

The curtain falls. Eye hath not seen, nor ear heard the rejoicings and raptures of the heavenly host while, He who, made a little lower than the angels by the sufferings of death, is being crowned with glory and honor, and given a name (authority) above every name (above all authority) in the heavens above, or in the earth beneath. To testify to this the Holy Spirit was sent to the apostles, who on the day of Pentecost with the Holy Spirit sent down from heaven, proclaimed His exaltation and glorification.

But for this testimony no mortal could ever know of the exaltation, coronation, and glorification of the man of sorrows—the victim of Calvary.

Somewhere between the last sight of the eleven, as he entered the cloud, and his appearance to

Saul, he dropped the mantle that He wore, and "put off" the body that ascended.

Peter says when speaking of the body as a dwelling—a tabernacle, he must soon put it off as the Lord Jesus Christ hath showed him. (2 Pet. 1:13-14.) Paul says we are going out of this body to be with Christ. (2 Cor. 5.)

So somewhere, Christ Jesus put off His marred and scared body, with its hands and feet pierced, and its side cleft, and put on His glorified body; more beautiful than the morning and more dazzling than the sunlight. It was in that radiant body He appeared to the Tarsus persecutor at the gate of Damascus. Thus Paul became a witness of His glorification. Hence Paul says more of His exaltation and glorification than all the others. "Last of all He was seen of me also as of one born out of due time." Little could he say of the life of Jesus, to which the others testified—of the Son of God stooping with pity over the couch of the suffering, and His words of compassion to those in affliction; but rapturously would he tell of His enthronement in heaven, the triumphs of His exaltation, and the wonders of His reign and His name, above the heavenlies, the earthlies and the infernal.

So wonderful was the radiance of Jesus in His glorified state that Paul lost his sight, and his seeing was an astonishing miracle ever after; and he

could say, "I do always bear in my body the marks of the Lord Jesus Christ.

Such was the work of the apostles and of them there could be no successors.

CHAPTER XXI.

PROPHETS.

“And He gave some apostles and some prophets.” (Eph. 4.) “He set some in the church first apostles, secondarily prophets.” (1 Cor. 12.)

A prophet is generally considered, one who by the Divine spirit is enabled to foretell events. The power to foretell was given by the spirit.

They were not responsible for what they said; but holy men spake as they were moved by the spirit.

They were not voted into office by a democratic church, but must have the qualifications. You cannot make a prophet of any one unqualified, any more than you can make an apostle of one who has not seen Christ. “Paul says: Am I not an apostle? Have I not seen Jesus Christ?” This was his qualification, and without it no power on earth could make an apostle of him. Then, when thus qualified, he must be appointed to the work by the ascended Lord. Not that every one who saw Christ was an apostle.

So to be a prophet a man must be endowed with the spirit of inspiration sufficiently to be able

to declare event in the future with an accuracy Divine.

But a prophet is not only a foreteller; but an exhorter, who can encourage the church by heavenly promises for the good cheer of the saints amid life's reverses, and sadness.

In the beginning it was necessary that upon them the spirit of inspiration must come, giving them an understanding through Divine revelation; by which spirit he may speak of the things which will give comfort and hope to the hearers. But the day of that prophesying has passed.

Paul says, prophesying has ceased in the fullness of revelation.

Now we catch the spirit of prophecy from the understanding of the revelation made by the prophets of old; as we get the spirit of the testimony from the apostles who have testified.

As apostolic testimony convinces us, so inspired prophesy encourages us. From them we gather the spirit of the prophet; and understanding their predictions, we gather, for those who hear us, words of comfort and encouragement.

No man can be a prophet by being voted into the office; any more than he can be an apostle by being selected by the church. He must first be qualified, and then chosen and sent by the King. His appointment must come from heaven either by a direct choice, or by a discription of attain-

ments made through the spirit in the word, with instructions in the whole manner of his selection and appointment, and by whom the appointment is made; and in harmony with the law of appointments, he is "set in the church" by the authority of the word—Christ.

He is an exhorter by a declaration of joys in store for them that love Him from the revelations of the spirit in the word, which he understands by careful investigation, and in the church reproduces it for the comfort of those who hear.

No unqualified man can be appointed to the position of prophet. Like the apostle he must be prepared for the work before he can be sent, even by the Lord himself.

By wisdom eternal no man can be appointed to a work for which he is unprepared.

Indeed such an appointment would be perfectly useless. He could not prophesy any more than one could bear witness simply because he was appointed an apostle.

No greater folly was ever manifested among men than to appoint a man to teach who is not qualified for teaching; or to testify who has no testimony to give; or to prophesy who has no message to declare. The qualifications of one to any position in life, is a very important factor to be considered, and it is not to be conceived of the King eternal, immortal and invisible; the only wise

God, that in the appointments of the officary of His Kingdom, the qualifications would be overlooked.

When Moses was being prepared for his work, God took him into the courts of Egypt, and he was learned in all the wisdom of the Egyptians. And after forty years study in the schools of the most civilized nation of antiquity, he was taken by the providences of Jehovah to the mountains of Horeb, and trained for forty years more under Nature, till thoroughly developed in all his manhood; and the grandeur of his better nature called out, and at the ripe age of eighty God chose him to lead His people out of bondage. God does not use boys of unbounded conceit, to feed His lambs on gush and twaddle, simply because the lambs like it. He puts no unqualified person into office in His administrations; but selects men of ability who have been thoroughly tried and found competent.

But the prophet looks back as well as forward, and not only reveals the things God has prepared for them that love Him, but also declares the deep things of God, by the spirit God has given him. But as said before, it is not done through the personality of the spirit given to all; but comes through the apostles and prophets, whom God has chosen for that self-same purpose; to whom He has given the spirit of knowledge by inspiration direct.

This is clearly set forth, by Paul, in the third chapter of his epistle to the Ephesians; and perhaps we can do no better than to let Paul tell it in the following paraphrase: For this cause; the building of the habitation of God through the spirit—not a *personal* habitation of Christ; for He is gone into the heavens, to appear in the presence of God for the saints, where He is to remain till every foe is put under his feet. But while the anointed sits upon the throne the sanctified jews and gentiles, are built up into a temple “of” living stones, for the habitation of God through the spirit. Christ having in His flesh, annulled the law of ordinances, of the flesh; that, of Jews and gentiles, He might, of the twain make one body, or temple, for the habitation of the spirit.

This spirit does not come with its gifts, as prophesy, and knowledge, to all; but it is given to me, who am a prisoner on your account, to whom I was, by the grace of God, made an apostle and minister.

To me, is this grace given, that by revelation He has made known to me the secret of redemption, and I have written in a former epistle as also now, that when you read, you may have my knowledge of the things of Christ. This in the former ages was not known as it is now given to the sons of men through revelation to the holy apostles and prophets by the Holy Spirit.

For the purpose of conveying this knowledge to you, I am made a minister, (*diakonos* deacon) to declare it that thereby you may receive my knowledge, that through me He may strengthen the spirit of Himself in you, and that, by faith, Christ may dwell in your hearts, while you are established in love, being fully able to understand, with all saints, the length, depth and height of His great love where with He loved us.

Nothing can be plainer than that the knowledge of Christ and the plan of redemption through Him comes to the saints through the revelation of the Holy Spirit, to the apostles and prophets, and by them declared, and when understood it strengthens the spirit in our inner man; and when this word of God through the prophets and appointed teacher, is taken into the heart of the hearers by faith—for there is no other way to take teaching into the heart but by believing it—it is Christ dwelling in us through that word. Personally Christ is in heaven and dwells in the heart of no man. But as the word of God, revealed by the holy apostles and prophets, through the Holy Spirit sent down from heaven, He is by faith—by believing it—taken into the heart of man; which is purified by that faith in the truth, by which a man is sanctified—and in the understanding of that word, he has the spirit of truth in the inner man; and that man is led by Christ in him—by the spirit or understanding of the truth.

If he misunderstands the truth he fails to receive Paul's knowledge of the mystery of the grace of God.

And if he is led by that *mis*-understanding into error, he is deceived into unrighteousness—led by the devil, and possesses the spirit of the devil.

Thus Paul says, to me, who am least among the saints is this favor shown, that I should to the gentiles preach the unsearchable riches of Christ among the nations, through the powerful operation of His spirit in me, so that you, with all the saints, may be able to fully understand my knowledge of His surpassing love; and that, to all may be made known the authorities and government of heaven, according to the plan which God formed in Christ in ages ago.

The foregoing could not be more fully sustained, than it is by the passage of scripture referred to. (Eph. 3: *passim*.) It is the vision of prophecy reaching into the ages, and bringing forth the riches of the wisdom of God through the revelation of the spirit to the saints.

Let me hear suggest that the passage confirms the thought that the "Spirit of truth," goes out from the church through the truth, as revealed in the working of the power of God—the powerful energy of God in the apostles and prophets. But this "powerful energy of God"; or energy of His power, is conferred only as gifts to apostles and

prophets, whom He has chosen. And these gifts continued only till the completion of the word—the fulness of Christ stature among men. (Eph. 4.) For if Christ be the word of God as John affirms, the fulness of His stature would be the completeness of that word by revelation.

There is no other way by which we can understand Eph. 4: 13, of coming “unto the measure of the stature of Christ’s fulness” through the officials of the church—her ministry.

It is not expected after God has made known to His saints all that He designed to give them for encouragement that He will specially endow men to repeat it. What was necessary for the early saints and their encouragement, is necessary for us. But we need no more than they, since therefore there is “one hope of our calling,” the one revelation is sufficient for all, if written in a book for the benefit of all.

He then who reads and understands the written word brings forth, from the same spirit, things new and old to the hearer.

He prophesies by the same spirit; is led by the same spirit, and drinks in the hope and comfort by the same spirit. New inspiration is not wanting unless there are new revelations to make. If there are new revelations to be made, the fulness of hope and comfort was not given to the early saints and the dispensation was not complete to them; and

will not be complete till all additions cease. Since what is needed for us was needed for them, nothing can now be added, without injustice to those who have gone before.

Since prophesying has ceased, we, receiving the prophecies made by the spirit to the early saint by the prophets who spoke to them, are comforted by the same spirit in the same words.

The hope which Paul had of putting off this tabernacle to enter into light immortal, is the same that gives me cheer. And the precious promises by which Peter was led to put on the Divine nature; (2 Pet. 1: 3-4 were the same that inspired Paul to cleans himself from all filthiness of the flesh and spirit, (2 Cor. 7: 1) worketh in me, and in all.

CHAPTER XXII.

EVANGELISTS.

These are spoken of a hundred times in the New Testament, under the title of deacon. There was never a greater misnomer than the application of the name, deacon, to our helpers in the church. Nor can we conceive of a greater blunder, than making the deacons of the New Testament, simply the almoners of the church, and committing to them the management of church finance, according to their wisdom, or lack of wisdom, without consultation with the ministers of spiritual things. It has, among us, destroyed harmony of action, between the spiritual, and temporal affairs of the kingdom of heaven, which cannot be separated without injury to both. You cannot manage the temporal affairs of a church that lacks spirituality, and lives in covetuousness, and the membership spends their time and means, in rioting, and wantonness, and fleshly frivolities. It would seem strange indeed, if the author of the Kingdom did not arrange a system of exchequer, under the control of those who administered the government. Who would expect ought, but that the apostles, as the

first ministers of the word, would, under God, arrange for the support of the church, and, establish a system of finance under the reign of the Prince of Peace. I have been unable to find the word evangelist, but three times in the New Testament; though I think some have found four places where it occurs. The name, itself, explains the work of his calling as the bearer of good news; a proclaimer of glad tidings; a preacher of the gospel.

Phillip, who was called one of the seven evangelists, went to Samaria and preached the word, and was sent to guide the Eunnuch, and passed on to Azotus. Steven, one of the others, began his work immediately at Jerusalem; being full of the Holy Spirit, and faith. Luke says, Phillip was an evangelist, being one of the seven; and thus, if there is any force in the language at all, the seven appointed at Jerusalem (Acts 6;) were all evangelists, and were set apart for the work.

Paul also says, that among the gifts of Jesus to man when he ascended, were evangelists; (Eph. 4: 11) and he tells Timothy to do the work of an evangelist; (2 Timothy 4: 5) the work of a minister of the word. Strange, that an officer in the kingdom, with such onerous duties as some attach to our evangelists, should be spoken of but three times, and so little reference made to his work, further, than the name indicates; that of a preacher of the gospel; a proclaimer of good news. But there

is another word which occurs quite frequently, and is also applied to the preacher of the word; and is almost a synonym of "*uangelistees*" I refer to "*diakonos*."

I find this word thirty times in the new testament, and about one hundred times, if we count its different variation, as *diakonia*, *diakoneo*. All expressive of the work of the ministry. These different words are five times rendered, deacon in our English version, when the usual rendering would more clearly express the work.

Let us first notice some of the places where the word is rendered, deacon, after which we will seek the true meaning of the word in the scriptures of the new dispensation.

1 Tim. 3: 1-16. Paul, speaking of those who were to hold the secrets of the faith in a pure conscience—judgment of the mind, says, they must not be doubled tongued, nor given to much wine, nor greedy of base gain; who have first been proven, and having all proper qualifications, may minister, (*diakoneo*.) But why is that simple word, so easily rendered unto English, translated with the long phrase, "*use the office of a deacon*."

The same word in the 13th verse of the same chapter, is rendered the same way, when the usual rendering would simply be *ministered*, or *served*.

We count the word 35 times, and it is invariably rendered "*ministered*" or "*served*" except in these

two instances—these awkward and uncalled for renderings.

Paul saying he is "going to Jerusalem, to minister unto the saints (*diakoneo*) would be badly rendered, *to use the office of a deacon* to the saints.

Also to the Corinthian he says. "Ye are the epistles of Christ, *ministered* by us." The same word but properly rendered. Speaking of Onesimus, he says, "Whom I would have retained, that, in thy stead he might have *used the office of a deacon*" (*diakoneo*) to me in the bonds of the gospel" (Phil. 13.) Such a rendering would be extravagant, where the simple word, *ministered* leaves the passage perfectly lucid.

It seems only folly to go further, when it would be so natural, and so perfectly correct to say of the man found qualified; "Let him *minister*;" which would harmonize with the other scriptures.

The two other passages, are found in 1 Tim. 3: 8-12, where it says, "a deacon must be the husband of one wife, grave, not doubled tongued." Here the word, *diakoneo*, is in both passages, rendered *deacon*. By what authority, no man can tell. The translation, if it be a translation, is arbitrary beyond degree. To render it in these two places, *minister*, would be in harmony with the translation of the word in other parts of the book. But if you name the person "deacon," the meaning of the word shows the work of the deaconship. But

Paul explains the meaning of the word as he used it, in the next chapter of the same epistle, where, speaking of those that shall arise speaking lies in hypocrisy, to draw away disciples after them, says, "If you put the brethren in remembrance of these things, thou shalt be a good minister (*diakoneo*) of Jesus Christ." (1 Tim. 4: 6). A deacon then 'is a minister of Jesus Christ; whose business it is to preach the gospel to the world, and teach the church the things of the kingdom.

Again Paul, still more fully defines the word, (*diakonos*), "If ye continue in the faith, grounded, and settled, and not moved away from the hope of the gospel, * * * * Whereof, I Paul, am made a *diakonos*." (Col. 1: 23). A deacon then, is a minister of the gospel.

In the 25th verse he says, "According to the dispensation of God, * * I am made a *minister* to you; to fulfill the word of God. Even the mystery which has been hid for ages, from generations; but is now made manifest to His saints." That mystery, is that of Godliness, which is the story of the cross. (1 Tim. 3: 16.) Again for Archippus he says, to "take heed to the *diakoneo* which he received of the Lord!" (Col. 4: 17) And him, he classes, with the fellow soldiers or ministers (Phile. 2.) But still more fully is the word defined by its use (Acts 6: 4) when the apostles asked help, that they might give themselves to prayer, and the min-

istry, (*diakonia*) of the word. This is proof positive that the deacon was a minister of the word. In the ministry of the flesh, under the Old economy, the word was used for the service of tables; but under the New, where the food is spiritual food, the service would be the "sincere milk of the word," with which they were served.

As in the one, the temple, and all its services were fleshy, and a type of the other, which was spiritual, and the instructions in it were of spiritual things.

But Timothy was told to do the work of an evangelist; (2 Tim. 4: 5) and from that passage we learn he was an evangelist, and that the duties of an evangelist were to preach the word, and take the oversight of the converts—a proclaimer of the gospel; and in the same connection he is told, to "make full proof of his deaconship;" (*diakonos*) using *uangelistees* and *diakonos* interchangeably. Nothing could be more plain, than, that the deacon's work pertained to the ministry; and the deacon was a proclaimer of the glad tidings. Much more could be added, from a fuller collation of scripture bearing upon the subject; but I think enough has been said to show that the deacon of the New Testament, was a minister of the word; and Paul addressed his Phillippian letter to the bishops and ministers of the church, as also to the saints. Among these ministers Paul classed him-

self, Timothy, Tychicus, and others well known as ministers of the word; calling them "faithful *diakoneo*" of the word, and of the Lord.

In Eph. 4: where Paul catalogues church officers, there is no mention of the gift of deacons; but he says, apostles, evangelists, pastors and teachers, were for the work of the ministry. (*Diakoneo*—deaconship).

Thus we learn this word is a generic term, and applies to the whole ministry of the church—to all who minister to spiritual things. Paul says, "The ministry (deaconship) which I received of the Lord Jesus, to testify, (declare) the gospel of the grace of God. (Acts 20: 24). Here the Greek word which is rendered "deacon" is translated ministry and is defined to mean, *to declare the gospel of the grace of God.*"

If this will not settle the dispute upon the office, and work of a deacon, an oracle direct from heaven would not.

Once more Paul says. (1 Cor. 3: 5) that himself, Peter, Apollos, etc. were *deacons*, or ministers by whom the brethren at Corinth believed. In the light of the scriptures, the whole talk of deacons as a special class of almoners in the church, is the variest nonsense.

CHAPTER XXIII.

QUALIFICATIONS.

The qualifications of those first chosen, must be the standard for all that shall afterwards be selected.

Many in a church might possess the qualification; and not be chosen; as they were not called to the work, till wanted by the work; and not until the work had become too burdensome for the apostles did they call in assistance. With the beginning of the church, the apostles were sufficient for the whole work of the ministry; but when the church suddenly grew from 120 to 3100, it required great activity on the part of the twelve to preach the word, and instruct the new converts, and take charge of moneys laid at their feet, and make distribution properly among all. But with 5000 more added in a few days to the number, it was found impossible to do all the work necessary; but with a daily increase, till they were multiplied by multitudes being added, they were obliged to call for help. But better no man, than the wrong man; and therefore the multitude was called to-

gether, and a statement of the case was made, and the qualifications of the men, made known.

By the apostles it was decided that seven were needed. I doubt not but seventy could have been found qualified, but seven only were called for. The number was decided by the ministry, and not by the multitude. The qualifications, only, were passed upon by the multitude of the disciples. These were 1st "honest report;" or reputation for honesty. Not one who has not a reputation for dishonesty. The reputation must be positive, not negative.

He must have a reputation, and it must be of the right kind. Not one, of whom they had never heard anything bad, but he must have a name for good. Not only free from a blemish upon his character, but he must be a man of tried integrity.

II. "Full of the Holy Spirit," or, have a knowledge of the things of God. Not a gushing, rampant, exuberant spirit; but one in which the word of God was prominent; who was filled with it, and *understood it*. As has been shown, no man has the Holy Spirit without the word of God; and every man who has the word, and understands it, has the Holy Spirit; the spirit of wisdom and knowledge of God; for in him the word of God dwells; and he has had a renewal of his mind; (Ro. 12: 2) and if that enters into his affections as the treasure of his heart, it will bring about that which is good. A man may have spirit

enough; and he may have a good spirit; but he has not the Holy Spirit without the knowledge of God's word, by which God's wisdom, and knowledge are revealed. He who has the Holy Spirit has that knowledge, and he who has the knowledge, has the spirit of God. That knowledge either comes as a direct miraculous gift, or it comes from the word of God. While in the understanding *alone*, it does not change the life—"convert the soul;" as it is said "Many believed on Him of the Pherisees, but did not confess Him; because they loved the praises of men more than the praises of God; and found they would be shut out of the synagogue.

Jesus says it is out of the good treasures of the heart, the good man, brings forth good things. And Paul says, *from the heart* man believes unto righteousness, or when by faith he takes the word of God unto his heart, he does righteously. With the Holy Spirit in the mind, man knows the things of God, or he cannot minister them. But things of God are set forth in the word of God, and if he is a minister of the word, he must know the word. The word of God comes by the Holy Spirit, and if he has the Holy Spirit, he will have, and know the word of God. If he preaches the word, he must know the word, or he cannot teach it to others. "Whoever is filled with the Holy Spirit speaks the word." (John 3: 34). He cannot be full of the

Holy Spirit without faith, for as I have shown, by faith he takes the words, and thoughts of God into the mind—the inner man; for whatsoever he does not believe he rejects. Therefore he that is filled with the Spirit, must be a man of faith.

III. "Of wisdom." Not only must he know; but he must have discretion in applying it.

In making selection they could find men upon whom the apostles had personally laid hand, who was full of the Spirit, and could speak the word fluently; but it might have been mechanically; but the man of faith believes the word—the whole word. Faith is a reception of that word into the mind or spirit, till it becomes a part of us—of our thoughts, judgment, conscience, wisdom, righteousness, and sanctification; going out in all the avenues of life. Hence all these qualifications are responded to in the faith, which makes the word of God the light to our inward man.

The assistance the apostles had before received, were from "help" upon whom they had laid hands, imparting to one the gift of healing, to another prophesy, to another tongues, etc.: (1 Cor. 12:) but now they call for men possessing all these, with a good reputation. All were tried preparatory to an official appointment to the work of the ministry. Paul admonishes Timothy to lay hands hastily on no one. (1 Tim. 5: 22) "Let them first be proved," so they may be selected according to their qualifications.

Paul enlarges somewhat upon the qualifications, saying, they must be grave, not double-tongued, not given to wine, and the husband of one wife, ruling well their children, holding the mystery of the faith in a pure conscience; whose wives are grave, sober, faithful and not slanderers. Let them first be proven; then let them *minister*; being found blameless. (1 Tim. 3: 10).

The call was upon the multitude of disciples, to find such men. The multitude was not to appoint them. They were simply to testify to their character, with the required qualifications before them.

These men were known to the multitude from the beginning; having been with the apostles, and were known by those "who continued steadfastly in the apostles' teaching, breaking bread from house to house, and eating their meats with gladness,"

From those most efficient in the work, seven were *selected*. Not *elected*; but testified of. A very small majority could have defeated their appointment. Had a dozen of that multitude of disciples, reaching far into the thousands, testified against them, they could not have been appointed; but the multitude testified that these seven possessed the required qualifications; and the apostles laid hands on them and formally set them apart to the ministry.

These were the first officials appointed after the apostles; and Luke calls them evangelists. In the passage which tells of their appointment, their work is described, as, taking a part of apostolic burdens, which, as the multitude of disciples increased, they were unable to perform. The apostles were sent to preach, as well as bear testimony (Matt. 22: 18) of the life, and character of their Lord.

To their apostleship, was added the work of evangelization, (Mark 16: 16) which made them ministers, (*diakonos*) of the word. As such it was theirs to instruct the disciples, as well as to proselyte the aliens. The laws of the kingdom were to be taught, and their workings shown to the disciples. (Matt. 28: 19.)

To do this it was necessary that those who brought them into the kingdom, and were themselves instructed in the laws, should set them in order for church work, under the laws of the King. Proficiency in the work, must be attained through proficiency in the instruction.

With Jesus on the throne as King of the kingdom; with the apostles acting under Him, it would be passing strange if the new converts, called by the apostle, "babes in Christ," that must be "fed with the milk of the word, that they may grow thereby"; should be turned loose, to hunt some foster mother whose food they might prefer. Com-

ing right from carnal associations, it would be strange indeed if they did not select, what would be the most pleasing to their carnal, instead of spiritual, enjoyments. They would most likely make the selection of ministers from their favorites, without contemplating their qualifications for the spiritual culture of their hearers. (1 Cor. 3: 4.) Warm "toddy," sweetened with "honey," and a supply of "taffy," would be to such, the sincere milk they desired. It may be enjoyable to the young, and to some who are older, and should be able for strong meats; but it is far from the nourishment production of growth in grace and knowledge. It was therefore proper that the daily ministrations of the word to the disciples, being organized for aggressive work as soldiers, while in the camp of instruction at Jerusalem, should be carefully looked after by the apostles; and a personal supervision given to the work. The whole labor must necessarily rest upon them, till others are qualified to assist.

It took 3½ years, under the personal instruction of the Master, to fit the apostles for their work. They might have been fluent talkers at the beginning, when He first sent them forth; but it is one thing to talk, and another thing to talk right. It is one thing to preach, and another thing to preach the word. Our colleges are sending out numbers of young preachers, who preach

almost every thing but the word. These young disciples, beginners, babes, must be taught the word, by those qualified; and put into their proper places as organs of the body of Christ, and members one of another, by men appointed of God, and themselves well taught in the things pertaining to the kingdom. Who could take charge of all this but the apostles? endowed with the Holy Spirit, and sent forth by the King, upon the throne.

It is not strange that the twelve took charge of the entire management of the affairs of the multitude of disciples; in both spiritual and temporal things; and to them was the money brought from the sale of possessions; and distribution was by *them* made to each as he had need. (Acts 4: 33-37.)

But as the multitude increased so rapidly from 120, or 500, to 3,000, 8,000, a multitude added, and then multiplied, and all to be fed from a common fund, managed by the apostles; who must also sound out the word. The work must become exceedingly burdensome to those who carried the whole ministry of the church, both temporal and spiritual; while teaching those brought into discipleship under their preaching. With such a burden, no wonder some would feel themselves neglected in the daily ministrations. To make that service proper, the time of the twelve must be so

occupied that there would be little opportunity for sounding out the word; which work should not "*be left*" to serve tables. To avoid neglect in any department of legitimate work, assistance to perform that part, not apostolic, was called for. The testimony of the apostles could not be transferred to others. You can have no successor of a witness. As the Holy Spirit was sent to them at the beginning, it could be conferred on none, except by those to whom it was sent—by those who possessed it. But the proclamation of the word must, if it continues after the death of the apostles, be given into other hands; as also the care of the disciples.

In the beginning when the number of disciples was small, the twelve were sufficient to fulfill the whole work; but as the number increased, and the "*ecclesia*" was to be organized, the apostles, guided by the Holy Spirit, began the organization by appointing evangelists in proper manner; and their work as such, at once began. Their work was to proclaim the good news, and to look after the spiritual and temporal affairs of the disciples. They were to do, what the apostles were to do, except, as witnesses of Jesus.

No power on earth could make them witnesses. Nothing but the descent of Jesus from the heavens, as in the case of Paul, could make an apostle—a witness. Their testimony must fill the world, as

they could have no successor. But the preaching of the gospel must continue while the earth lasts, and others must be appointed to take their work as evangelists.

What they did as such, will be continued through their successors, in the work. The qualifications of the seven, eminently fitted them for the work to be performed, by the apostles, in addition to testifying of Jesus, and the bestowal of the Holy Spirit; viz, the proclamation of the word, and the care of the disciples.

By some, they are called almoners of the church, because they took charge of the tables; but whatever their service, it is certain they were evangelists, or ministers of the word, as Luke declares. (Acts 21: 8.) They immediately engaged in the work of proclaiming good news, and the case shows that the work of an evangelist is to look after the temporal affairs of the church, as a part of his calling.

Or if they were deacons, the work of a deacon is to proclaim the gospel, in connection with his care of the finances of the church. Call them what you will, we find the proclamation of the word, and the service of tables, were both embodied in the same office; whether performed by apostles as evangelists, or others chosen to assist in the work.

We find also, that besides caring for the division of goods, according as each had need, they at

once engaged actively, in the preaching of the word.

That a (*diakonos*) minister of the church, is a proclaimer of the word, is very plain from apostolic teaching; and no separate office, as almoner, to look after the temporalities of the church, was thought of in those days. That there were helps in the church, under the direction of the properly appointed officials, is clearly set forth in 1 Cor. 12. That they were assistants in the work, under the duly appointed officary, and were with them in counsel, and assisted in all work to which they were sent; as in visiting the sick, guiding the stumbling, helping the feeble, instructing the erring, and exhorting the straying, etc., etc.; but the work of the deaconship is performed by apostles, evangelist, pastors, and teachers, (Eph. 4: 12) who were gifts from Christ, not chosen of men, for that work.

So Paul when addressing the officary of the church at Phillippi, names them as bishops and ministers. How unscriptural, and superfluous, and greatly in the way, is that class among us, known as almoners, under the mis-nomer of deacon, who are usually unqualified for a work which requires the greatest wisdom, and prudence, experience, foresight, and spirituality, of any in the church. Paul says, (1 Cor. 3: 5) that Paul, Apollos, and Cephas, were deacons (*diakonos*) by whom they

believed; which forever settles the question of the translation of the word; and declares the work of the office. As also (2 Cor. 3: 6) he declares, the apostles were deacons, (*diakonos*,) of the New Testament.

Thus the work of the ministry was not only to preach; but also to take the oversight of the temporal affairs of the church; calling to their assistance, such help as may be needed; and to instruct the new converts he has made; and also, to proclaim the gospel to the world; always teaching the things pertaining to the kingdom of heaven, and edifying the body of Christ.

CHAPTER XXIV.

APPOINTING EVANGELISTS.

We have two or three examples of the appointment of evangelists, in the Sacred Oracles, to which we wish to call especial attention. The first is the one mention in Acts VI; where seven ministers, ~~Q~~or evangelists, were appointed by the apostles under the guidance of the Holy Spirit. Before any appointment was made, it was first found they were needed; and this was ascertained by those engaged in the work. The Holy Spirit gave a description of the men that were needed; and the multitude found the men, possessing the required qualifications.

Had they found forty well qualified, when seven only are wanted; the manner of making a choice of seven out of the forty, is shown in Acts 1, where they cast lots to know which God had chosen. But none could be placed in the list, without the qualifications required. If not in perfection, it must be in prominence. God does not require perfection, but degree; with a tendency in that direction. The testimony, was by the multitude of the disciples. Not of some little band lo-

cated in some far off dismal retreat. The testimony was acquiesced in, by the whole multitude. Had a half dozen who were acquainted with Nicholas, testified that he was given to heresy, and would soon become the leader of the Nicolaitans, whose doctrine God hated, he would have been rejected. Half a dozen testifying against one, as not having the qualifications, would be a majority, from a spiritual standpoint, over a thousand who knew them not. It was not votes, but testimony that was called for; and a secret fault, known to two witnesses, would debar one from office, with thousands, not knowing these faults, voting for him. The difference is that of a minority rule, while a vote is a majority rule. Testimony requires but few out of many, but these few who know what they affirm, are far above the multitude who know nothing; but simply acts from momentary impulse, or prejudice. There is a wide difference, in being based on intelligence, and a knowledge of the facts; and being led by blind favoritism, that Paul calls carnality. How many they found qualified I know not; nor do I know if it was necessary to resort to lots to decide between rivals; but I do know such a resort would be proper. Nor do I know what kind of an examination the candidates passed through; or how many were talked of that would not pass; but I do know that the multitude brought forward men well

qualified, or they failed in the examination. The difference between my brethren and the Baptists, is, one baptizes on the ground of qualifications catalogued by the Holy Spirit; while the other votes if they may be received to that rite. Having selected from the standpoint of their qualifications as catalogued by the Holy Spirit, no question of "Who are you for?" could arise; and no carnality be engendered. The whole proceedings were spiritual. Being thus selected they were placed before the apostles, who were acting as the evangelists of the church, and the only ones up to that time; and were formally set apart to their work, "by prayer," always in order, "and fasting," very appropriate, "and the imposition of hands." It was thus made an epoch in their lives. A new current of events was to follow.

Like baptism to a believer it brought them into a new relation, and started them in a new life-work. It was thus the seven started out, clothed with the authority of church officials, to do the work, under Christ, assigned to them.

The appointment was made by the apostles, and the multitude of disciples accepted them, as gifts, from Him who was glorified.

Notice also, that glibness of speech was not among the qualifications. Neither was a literary style required. They were to go forth to tell the story of the Christ to the understanding of the

people. The attraction was not to be in the style of the preacher; but in the story he told. We have among us so many, who are remarkable, not so much for being filled with the Holy Spirit; as for being graceful and cultured in style.

God save the church from such. Another case of appointment is found Acts 13. "There were in the church at Antioch, certain prophets, and teachers, as Barnabas, and Simeon, and Niger, and Lucius, and Manaen. As they ministered, the Holy Spirit said, sepearate me Saul, and Barnabas for the work to which I have called them." How the Holy Spirit "said," is not related; but it is certain he *said* it. It did not seem to impress all, that God had a work for Barnabas, and Saul; and they had better be sent forth with the form of ordination; but the spirit spoke. He "said" sepearate me Paul and Barnabas. Had he declared the qualifications required, and Saul and Barnabas only of the five possessed these qualifications, it would have been the same as calling the names.

But if there were five, and all had the qualifications of evangelists, this was a direct call from the Holy Spirit; and shows *how* God calls.

Not by impressions upon the impulses, but by words spoken; as in the case of the calling of Samuel, (1 Sam. 3:) and of Moses. (Ex. 3.) Had God said, "sepearate me, two out of the five," they must have resorted to lots, to have found which

two God would appoint. God never calls one unqualified. He must first be qualified; as was Moses, who studied 40 years in Egypt, and then 40 years from Nature, amid the mountains of Horeb, until fully ripe; as a scholar, in study and experience, when God called him to His ministry.

"The spirit *said*," Seperate Saul and Barnabas. In response to the command they fasted, and prayed, and laid their hands on them, and sent them away.

This shows the form of seperating men, to a work under God. It was not to impart to them any gifts, because they already possessed them; but it was a solemn sanctification, to the work; as baptism is to the service of Christ.

A man baptized, is sanctified to the work of the Lord, and he cannot go back with honor; so a man upon whom hands have been officially laid, is set apart, sanctified, to the ministry, and he cannot go back from that covenant with God, without violating the most solemn obligation.

"So then being sent forth by the Holy Spirit they departed unto Selicia." They were sent by the Holy Spirit, when sent by his command. What ever is done under the command, is done by the Holy Spirit.

When we refuse to obey, we resist the Holy Spirit. This fully explains *how* we are led by the Spirit. Had the spirit pointed out the qualifica-

tions, the leading would have been the same as if he had called the name. All that is necessary is to clearly express what is required, and describe it so as to be known. He that is called of the spirit, hears his voice—hears what he says.

Jesus says, "I call my sheep and they hear my voice, and come unto me." (John 10.) So one is sent by the Holy Spirit, when he hears his voice, and responds to the call—the command.

He who resists the law resists the Holy Spirit. He who obeys the law is led by the spirit.

The third case is at Derbe and Lystra. "Paul found a young disciple that he would have go forth with him." (Acts XVI.)

We do not read how he found him; for when God once explains a work, and how it is to be done, He refers to the manner no more. With God once telling, is enough for every loyal subject. He called Abraham only once; and only once tried him. He sent Moses on the same mission, once only. Jonah was sent once, and disobeyed and most severely was he punished. He repented, and prayed; and God heard his prayer, and gave him another chance. But there was no change in the command. Simply a second trial, at the same thing.

"The word of the Lord came to him the second time." He did not impress him with the Holy Spirit, so he felt like going.

It was the punishment He impressed him with, till he felt like going. God spoke to him, as He did to the fish. He did not make the fish *feel sick a little*; but "The Lord spoke unto the fish."

So in this case, God had given the character of evangelists once, and that was sufficient. The multitude of disciples testified to their reputation. Not some little band, bringing forth some pet. So when Paul would take Timothy, he must not ignore the qualification, called for by the Holy Spirit; and we read "The church at Iconium thought he would make a good preacher."

No! It was the church at Derbe proposed that Paul take him along, and see what he could make of him. No! Some brethren from Lystra said he was going to make a fine speaker. No! The church at Derbe asked Paul to come over and ordain him for them. No! For shame on our methods! Paul was at Derbe, and found a young disciple full of the Holy Spirit; for from his mother he had been taught the scriptures given by inspiration of the Holy Spirit, and he was full of their knowledge; as Paul could readily behold, and the brethren at Derbe could testify. But Paul stopped not there. It was not one little band, somewhere, that must give the important evidence. Many young preachers do fairly well at home; but away from home they soon forget, and loose their reputation. Here, the brethren from surrounding

cities are enquired of, and the brethren of Lystra, and Iconium, bring up a *good report*. The examination seems to be the same as was that of the seven at Jerusalem.

Timothy is not taken off by Paul to make a reputation. His reputation was already made at home; and it was good. He was known, before entrusted with such sacred responsibilities, as preaching the gospel of God, which if an angel preach improperly, he shall be accursed. It is not all preaching that saves. It is the gospel only; and it must be the gospel, or the converts will be in the same lost condition after conversion as before. Everything that can talk is not an evangelist, self appointed, and responsible nowhere and to no one.

Balaam's ass was to him an evangel, because he preached to him the word of the Lord; but the loud braying of every like animal is not evangelistic work; though some may hurry to some fold on account of it.

Like the seven at Jerusalem, his reputation was carefully considered. Not from a few in "Hog Hollow;" but the multitude of brethren, from three cities. None testified against him, or the minority vote would have carried. Like the others he was chosen, not by vote of the majority, but by the witness of the minority.

Nothing is said of the manner of his appointment. Once explained that is sufficient. Paul incidentally refers to it, and says, that on him, was laid the hands of the eldership. This was the official recognition of his appointment.

But that he might be filled with the Holy Spirit, so as to be competent to fully preach the word of God; Paul laid apostolic hands on him, imparting to him the personality of the Spirit, with ability to preach the word.

These three cases are clear cut, and sufficient for all the instruction needed. To be sent by the Holy Spirit to preach the word, he must be sufficiently full of the spirit of God, and of truth, to properly understand, and faithfully, and fully preach it. He must have wisdom enough to do it properly, and with discretion; and he must have been proven long enough to have made a reputation—a good reputation—an honest reputation. See the character Paul demanded a deacon (*diakonos* minister) to have, in his epistle to Timothy, and Titus. He must have Holy Spirit enough to understand the word, and preach it; and faith enough to believe it. Not filled with infidel criticisms; the spirit of evolution and kindred things, instead of the word of God.

If his head, and heart, are both full of the word of God, he will have Holy Spirit enough; and if he is filled with the spirit of God, he will be able to

preach the word, and to preach it correctly. If like Apollos who was an eloquent preacher, but he knew no baptism but John's; so a man knowing no word but the Koran; however pious he may appear before Allah, and how eloquent he may speak, and how devoted he may seem, he has no Holy Spirit, and the converts he may have, will all be Mohammedans. None to Jesus Christ. And all will have the spirit of Mohammed.

The belief and study of the Koran will give him the spirit of Mohammedism; the same as the belief and study of the Sacred Oracles, will give him the spirit of Jesus Christ. The Holy Spirit is not the author of gush, and twaddle. It produces the power of God to salvation, which is the gospel of Christ, (Ro. 1: 16). Tricks, and chicanery, and the manipulation of an audience, will often bring additions to the church from mere excitement, but nothing but the gospel of the Son of God will save the soul, and bring men into the kingdom of heaven.

CHAPTER XXV.

DUTIES OF EVANGELISTS.

Having shown that an evangelist is an ordained preacher, a teacher of those to whom he is sent—*not called*; (Tit. 1:5) His work is to preach; but that is not all. A man can preach, and preach Mohammedanism, or Mormonism, Buddhism, or anything else. That does not make him a (diakonos) deacon of the church of Jesus Christ. Paul says, "I thank Jesus Christ our Lord who has enabled me, for that he counted me faithful, putting me into the deaconship"—ministry. (1 Tim. 1: 12 Col. 1: 25 and 2 Cor. 3: 6 and 41.)

To be put into the ministry of Jesus Christ, is to minister the gospel—the word of God. He is to preach the word—not about the word. Paul makes a most solemn charge to Timothy, before God, and the Lord Jesus Christ, who shall judge the living and the dead, to "preach the word." Not always pleasantly; but he shall reprove, rebuke and exhort, with patience and long-suffering. (2 Tim. 4: 1). An example of faithful preaching is found in the evangelist Stevens, at Jerusalem; recorded in Acts VII.

That we make no mistake in the study of the work and duties of the evangelist; we must keep the thought always before us, that the evangelist is a minister—(*diakonos*) a deacon. "Do the work of an evangelist; make full proof of thy deaconship"—ministry (2 Tim, 4: 5). Again Paul says Timothy, our brother, and (*diakonos*) minister of God. (1 Thess. 3: 2). He was a fellow laborer with Paul, and Jason, and Sosopator, and Lucius, (Ro. 16: 21). Working the work of the Lord, as did Paul, (1 Cor. 16: 10). Preaching Jesus Christ with Silvanus, and Paul; (2 Cor. 1: 19) and Paul says, God put him into the ministry—deaconship.

We find Barnabas and Saul, after they were sent out by their fellow ministers, from Antioch, (Acts. 13: 1) pass through many places, preaching to the world, and teaching the saints, the word of God; came back to Jerusalem to the council, where they were received by the apostles and elders; who came together to consider the matter of asking the gentiles to be circumcised, and keep the laws of Moses.

It was there the matter was settled, not by a new revelation; but from a careful consideration of the revelation already made. Since Peter says, the scriptures are of no private interpretation; we from this, may learn how a proper interpretation of scripture may be obtained. Those set apart to teach the word, led by this precedent, authorized

to establish and decide upon what the revelation of God teaches; and the decision thus made goes out to the churches as "*decrees*" and were carried by men sent, as were Bernabas and Saul. Both are called apostles, and were sent forth by the council to carry the "*decree*" abroad. No one man has a right to interpret revelation to suit himself, and act according to his private interpretation. Before this interpretation is settled, it must be thoroughly canvassed by the appointed teachers in the church. Questions of difference, should not be hushed up, by some heretical newspaper editor, who will only publish and send to the brethren his side, in articles by his friends, and what he cannot answer give to the waste basket; and carry his views to the saints as the *decrees* of the church; published in what he is pleased to call the church paper. We have among us some such "papers" growing, with no tribunal to call a halt, and we will soon have much heresy growing out of their pernicious doctrines. Such was the council at Jerusalem where decisions were made, and sent forth as decrees to the saints; (Acts 15; 1-18 and 16: 4) for a better knowledge of revelation.

From this council we infer that it is the province of bishops, and ministers, to settle the questions that arise; and will always arise among the saints. We also learn, that the standard authority in all these assemblies, is the revelation of the Holy

Spirit, which should always be studied with care. And also that at such councils "*much disputation*" is in order.

Saul said to Barnabas "let us go again and visit our brethren in every city (*kata pasan polin*)—where we have preached the word of the Lord, and see how they do." (Acts 15: 36).

Beginning at Antioch Paul who took Silas and journeyed through Syria and Selicia, confirming the churches, and teaching the word of the Lord. (Acts 15: 35.)

From this we learn the work of a minister, is to teach and preach the word of the Lord. Not to make popular speeches to please the people; while withholding the bread of life. If a man cannot preach the word of the Lord, he is not filled with the Holy Spirit. I care not how fluent his speech, or literary his essays, or how popular his style, or captivating his oratory, he cannot be legally appointed an evangelist.

I had as soon baptise a babe, as to assist in laying hands on such an one. Too many unqualified have thus been thrown upon the churches. Brethren sending out such messenger to the churches are responsible for what they preach. If they abide not in the decrees of the council, and preach not the word of the Lord as understood by the council, the council should admonish them against their heresy; and if they repent not, try

them and give them over to Satan, that they may learn not to blaspheme. (1 Tim. 1: 20). Paul refers to some such case in his letter to Timothy; showing how such should be treated. As Hymeneus and Philetus, who erred concerning the resurrection; (II Tim. 2: 17-18). and Alexander whom he delivered over to Satan till they learned not to blasphemy (1 Tim. 1: 20). This was not the work of some church, the half of whom had been brought into sympathy with the preacher through his blasphemous teachings. Such cannot be disciplined by the church, because, (1) they were not sent out by any one church; but by the prophets and teachers—ministers of the Lord Jesus Christ; who had themselves been properly examined, and set apart to the work from certain scriptural qualifications found in them. (2) These qualifications had not been witnessed by one church only; but were testified to by the multitude of disciples, from several cities. When the multitude of saints, testify that they no longer possess the qualifications; it is the business of those who sent them, to recall them. Base men should not be permitted to stand in the way of those who proclaim the word, with the anointing of their ordination upon them.

Another case is that of Diotrephes, of whom John wrote in his epistle to Gaius, who loved to have the preeminence, and ruled the little inde-

pendent church; that was not independent of the rule of one man, against all other ministers; prating against them with malicious words, and casting those out of the church, who would receive them. John threatens that when he comes, he will remember his deeds. It appears this man, had set up his authority over the brethren where he was located; and was lording over God's heritage. It looks as if they were advocating church independence.

An evangelist is sent out from the testimony of the whole church—the body of Jesus Christ; and should be a representative of the character of that body, wherever he goes; and carries the endorsement, and approval, of that body—of his brethren, everywhere; while acting under the appointments of evangelist.

When he forfeits that approval he should be made to surrender the endorsement, he has received from his co-laborers. The most foolish thing in our history, is that the little church down in some back-woods hollow, can send out some blasphemous and ungodly minister, to disgrace the whole church with his ignorance of the gospel, and follies of life, with no way by which his mouth may be stopped, and the shame of his proceeding taken from the saints of the most high.

Those who appointed him from the testimony of the multitude to his qualifications, should stop

him, when the brethren testify to the want of those qualifications.

There is but one body of our Lord—the one church of the first born, whose names are written in heaven, and that church has no sisters. It is the bride of the Lamb—the Lord Jesus Christ. My Lord is not a polygamist. Unlike Jacob, who married the whole family of Laban's daughters, and then took on their housemaids; he has but one bride. All churches not of Christ are of the devil. Such are not even cousins. Prayers for "our sister churches" is an acknowledgement that we are one of the others, and not of Christ's body which is unique. It may indicate "charity"—love for the sects but not love for Christ.

Such a plea indicate much charity for the devilish; but not much for the Lord.

The evangelist is a gift not to a church, nor *the* church; but to men everywhere; (Eph. 4:) and to men everywhere he is sent. No cluster of members organized into a hand, or foot, can say to the eyes, or tongue, "We have no need of you." Nor can the hand, or foot organized as a cluster of members, say, "I am not of the body. It is connected to the body through other cluster, as the arm or the leg; and if you sever the connection, the hand or foot will surely die. It is severed from the body, in which the spirit dwells. The act which makes it independent cuts it off from the

temple of the living God. Every schism of the church forms an independent body, in which dwells, not the spirit of Christ, but the spirit of anti-Christ. The evangelist is as much an officer of the whole church, as are the apostles and prophets.

All are in their place, in the church, became filled with the Holy Spirit, and sent of God, to do the work assigned them. As the apostles and prophets, were also evangelists, and performed the work of such, and were given to men for the work of the ministry; (*deaconship*), so was the evangelist; and his work was commensurate with the work done by the apostles as evangelists. The special work of an apostle, being to testify to what he had seen, and of the things in the which Christ appeared to him; and the work of a prophet is to declare the things especially revealed to him; but both are also teachers of the word, and instructors of the saints; which were the work of an evangelist; (2 Tim. 4: 1-8) given in connection with their other duties; "Go preach the gospel to every creature;" was their commission, and meant to evangelize. "You shall testify of me," meant to witness for Christ. The gifts of the Holy Spirit, were, that they might do it correctly; and writing out accurately what they did, and the way they did it, shows us how we too may be led by the Holy Spirit.

If they were led by the spirit, and we follow them, we are led by the same spirit. As Paul, and Barnabas were responsible to the apostles and elders, and went up to Jerusalem for the council to consider the matter, so are all evangelists responsible to their peers, and by them, should be made accountable for their teaching. I have known one "Christian Evangelist" responsible to nobody, and for nothing. He is now advocating *impressed* guidance; instead of expressed leading of the Holy Spirit. The one is of faith, and the other of force. "Faith comes by hearing the word of God expressed for our hearing; (Ro. 15: 4) and we are responsible for our acts. He either cannot, or he will not make us do. It is a lack of power, or disposition. "Holy men of old spake, as they were made to speak by the Holy Spirit"; who were not responsible for what they said; but those who heard; believed, or disbelieved, and were held responsible for what they did.

As evangelists, Barnabas and Paul, went forth to visit all the churches where they had been, to see how they were doing. (Acts 15: 36.) We, from this, learn that it is proper for any evangelist, who has turned many to God through the work of the ministry, to give attention to their well being.

And as they gave them the decrees, from the Jerusalem council, to keep, it seems proper for the evangelists to instruct the disciples in the conclus-

ions of the brotherhood assembled. To some it may seem strange that Paul and Barnabas, both inspired men, should acquiesce so cheerfully in the decrees of the council. As their departure was entirely at their own suggestion, it is not said they went by the Holy Spirit, though it seems to have been upon their mind to go. It is never said a man is led by the spirit, unless the Holy Spirit has clearly spoken, and the man has heard and obeyed what was spoken; or has had a vision plainly seen. No impress of the Holy Spirit is made without words.

It is that foolish idea of an impressment by the Holy Spirit, makes men think the Holy Spirit leads them to do what they want to do, often, in direct disobedience of what the spirit has said. Never since the apostles, and doubtful of them, has the Holy Spirit impressed any man to know, or do, anything he has not learned from what the spirit said. It did not make Philip feel tired, and that he would like to ride, and almost fainting he asked the Eunuch for a seat in his chariot. God by *providences* opens opportunities. The spirit *said*, "Go join thy self to the chariot." He obeyed.

Those most fanatical upon the skepticism of Higher Criticism, and most infidel concerning the word, are generally most superstitious concerning spiritual impressments.

The evangelist, having preached the word to the conversion of souls in a community; it is his work to take the oversight of the converts, until he can place over them a man competent to teach them their duties to Christ, and to one another; in all things pertaining to the kingdom of heaven, and the good of the saints. They are as yet, incompetent to select a teacher in sacred things; as they are entirely untaught in things that are spiritual, and their selection would be from the pleasures of the flesh; and would come from their carnality, instead of their spirituality. (See 1 Cor. 1 and 3.)

No one needing to be taught is competent to select his teacher. After such arrangements have been made, he should still keep watch over them, and study their good, until they are developed into the fulness of the stature of Christ.

With such churches, or assemblies of disciples, should then be left, some of their own kind, to take charge of the assembly—(not for the assembly to take charge of them)—till men of their own membership can be fitly developed to take the oversight. In the development of such, they must be instructed in the word of the Lord—"Teaching them to observe all things whatsoever I have said unto you," (Matt. 28: 19) till they are qualified to take the watchcare of the assembly, or group of disciples.

But the evangelist should never lose his care over them. As Paul had the care of all the churches, though driven from place, to place by the perils which were upon him, he was still mindful of their needs, while watching their growth and development in the divine life; and often sent letters to them through bishops and ministers. He also sent chosen evangelists, whom he trusted, to look after them in his absence, who, in his place, was to set them in order by the appointment of elders, pastors, and teachers among them; when men qualified, could be found, or proper ones imported. If none at home were qualified, some must be imported, or they must do without.

The most fatal error made, among us, as a people, is the idea of the independency of little gatherings of disciples, over whom there is no instructor, or even advisor permitted. They are like little villages organizing themselves with a mayor and town council, and denying the right of county, state, or general government to interfere in any way with anything they may do; and also the right of any appeal from the ignorant decisions of the conceited mayor, to any judge or court above him. These little bands adopt a republican form of government; and the babes who should be fed with the "sincere milk of word that they may grow thereby," come up from their baptism, by which they are brought into the church, and are

taken into this special band; and before the water is dry from their nose, not having been taught at all in the things of the kingdom; and being wholly ignorant of spiritual things, they are ready to vote on the "*calling*" of a preacher, scorning the advice of age, and experience, and study, by men full of the Holy Spirit; whose competence has been known for years. Such *elect* elders, *call* evangelists, *try* pastor, when they have erred from the truth, or in life, and set up a rebellion against the King of all kings, by making their little band independent of the brotherhood of Christ.

Such a farce was just enacted in Sioux City, where the little church proceeded to "*call*" a pastor, and chose one contrary to the advice of the ministry of the state. And when charges of immorality were preferred against him, proceeded to try him, before a jury of partizans, that would be incompetent in any court in christendom; and pets, and enemies sat together on the judicial board.

It was a public trial with newspaper reporters, and the whole thing came out in the great dailies of the city. It was a most terrible stench, and it will take the church a full decade to outlive it.

How much better it would have been, to have had the ministers of that section, send a committee of competent men, whose reputation was transcendentally above that of the culprit, and let them examine the case with closed doors, and let

their report be made to the brethren. But, 'tis said, he would not submit to such an examination. What had he to say about it? Is a criminal permitted to choose his own pets to try him?

If he chose to make no defense, could that have any weight?

The committee of peers, could gather the facts and make a report. If the report was in his favor, he would be willing to abide the judgment of men of influence. If the report was against him, he would have to abide by it. If a part of the church joined with him in stubbornly resisting the report, they could take their hoods and go, and the church would be better for their loss—being rid of much ignorance and impudence. Such a trial would be in harmony with revelation, as well as reason. But the trial, was no more unscriptural than the "call." The whole system begets a hireling clergy. The church proceeds to "*hire*" a pastor. The young and untaught member, who have been undeveloped in spiritual things; whose food has been of what Paul would call "milk," (with not a little water in it) because they were unable to bear strong meat; would come in and vote down the ripener and more spiritual members; and the majority that would be counted, would be a majority of the flesh. Indeed in such votes there is no majority thought of, but flesh. Of course the preacher must cater to the carnality that called him, or they

will "send" him. He becomes a hireling of that church. Instead of his taking charge of the church, the church takes charge of him, and he is expected to furnish an entertainment each Lord day, and run all over the town and pet and coax the masses into the church, and pet them that are in, that they may stay in, and that church gets no teaching; and no growth in grace is visible among them.

In all the word of God there is not a passage that hints at the calling of a minister, except when the rebel king of Samaria, who would change the worship of his people, from Jerusalem to his own capitol, sent up and hired a priest to go down and officiate for him.

The whole system is of the devil, and open rebellion against Christ. It has started a lot of untaught school boys "out legging it," like curbstone politicians for a place. They coax around the young people, and cater to their every whim in order to get the place, for the pay that is in it. The result is our churches are largely under a hireling clergy.

It is said of those whom God "sends" to preach his word to the rebellious, "Woe be unto you when all men speak well of you;" but of those "called" by the church, it is understood, "woe be unto you if they don't." "For so they did of the false prophets."

CHAPTER XXVI.

DUTIES OF EVANGELISTS.

In the article from Dr. Shepherd, quoted by A. Campbell in the introduction, the duties of evangelists is quite fully and scripturally discussed.

I shall simply call attention to a few things that ought not to be neglected. It should be remembered that he is never scripturally "called." Such expressions, are more the "language of Ashdod, than of Israel." The true evangelist goes out in the name of the Lord Jesus, and prays, "Give us this day our daily bread," for himself, and his dear ones; while preaching the kingdom to saint, and sinner; and setting churches in order, which he has himself built up; while looking to such churches to help him on his way; or he goes to places where they have not heard the truth, and preaches the gospel, to all whom he can persuade to hear; building up churches and taking the oversight of such congregations, until he can provide them with shepherds, or other evangelists, to take the oversight of such converts; teaching them all their duties in the church; caring for their exchequer; arranging a place for their meeting;

establishing a system of finance; and teaching them their duties to each other; and piety towards of God; until he has developed a people strong in the Lord, and radiant in His service.

The system of finance he arranges, is such as is taught by the King; in which each becomes responsible to God.

Not a system of begging, and alms giving; as if the King of heaven was an object of charity; but a system of proper tithing, as taught by the Holy Spirit; a system, that, while it supplies the exchequer of the kingdom, will also develop in the people a scriptural liberality, and proper systematic beneficence; such as will increase piety, as well as do good. Like the apostles, while testifying to the life, character, and resurrection of the Messiah, they also proclaimed the good news as evangelists; and then took the oversight of the babes, or lambs, of the fold, as shepherds, or bishops, in the churches; training, feeding, and watching the young converts, with incessant care; till they can commit them to the watch-care of others, they may choose for them. So the evangelist goes forth to the proclamation of the word, under the suggestion and direction of his associates in the ministry; who look after his work, and qualifications, as well as his support. It is the duty of all evangelists to teach, and exhort the brethren everywhere, to liberality, brotherly

kindness, and charity. Wherever he builds up a church, it is his business to take the oversight thereof, till he has trained them into spiritual duties, and thought; not leaving the "new born babes" to look after themselves in things pertaining to their new life in Christ.

Being undeveloped in that which is spiritual; if left to themselves, in the very nature of things, they would come under the feelings, and emotions of the flesh, in which they had been so long, and well trained, and carnality would dictate to the spirit, or judgment of the mind; and they would be led by the flesh instead of the spirit.

When the good of the Kingdom makes it necessary for him to go elsewhere; and he thinks it expedient to leave them in the care of others, if men have been sufficiently taught, and spiritually developed, so that he can, from among them, find those qualified to take the oversight, having developed the qualifications for office, there should be appointed elders, to whom he could turn over the watchcare of the flock

But if none are competent to the work, he should select, and *send* a man to shepherd, not *pasture* the flock; as did Paul, leaving one of his own company to take the oversight in such places as he had laid the foundation by first preaching Christ; as at Crete, Ephesus, Corinth, etc., where

he left, or sent Titus, Timothy, Archipus and others.

Sometimes on account of his "perils among false brethren." or persecutions from without; or the need of other places; or the general good of the kingdom; it may seem best for him to depart from his present fields of labor, to another; and he should then, in the fear of God, and love of the cause, and the saints, select, in consultation with his fellow deacons, (ministers or evangelists)* and co-laborers in the ministry, some one to take his place in the oversight of the saints, as bishop of their souls.

A man of wisdom, would not dogmatize, or tyrannize over such, and force upon them; one not suited to their taste and culture; but in consultation with the most spiritual, God loving souls, he would decide upon one to take the oversight of the fold, that heretic wolves enter not in and devour the flock; one from whom might be expected the best results possible.

Such he would leave to complete their organization, as material developed itself; with the injunction to lay hands hastily on none; but let them first be tried in the work, to which they were to be called of God. (1 Tim. 5: 22.)

*Paul defines this word 1 Tim. 4:5 "If thou puts the brethren in remembrance of these things, thou shalt be a good (*diakonos*) deacon or minister of Jesus Christ. Webster could not define it plainer.

And before God, and the Lord Jesus Christ, and the chosen angels, he is charged to do nothing by partiality. (1 Tim. 5: 21).

Thus on a first visit of the early evangelist to a place; there were no elders selected, as there were none qualified; but afterwards Titus was left at Crete, and Timothy was sent to Ephesus, to set things in order. And it was the work of those, thus sent, to examine the candidates, and "set" them in office, in the name of the Lord Jesus; and not by a vote of the carnality of the church.

In harmony with this, "Paul said to Barnabas, let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." (Acts 15: 36). This was years after their first trip, when disciples were first made in those cities; and it was then they ordained elders in those cities, as in Lystria, and Iconium, and Antioch; to which they returned after an absence, (Acts. 14: 23). They were supplied with ministers only, after such ministers had been proven.

In no case was a church found setting itself in order, under fleshly ambitious, and carnal proclivities, with desires, like the early apostles under Christ, to find the highest place; and be greatest in the kingdom of heaven; for which the Master rebuked them. (Luke 22: 24.)

As we have shown, every vote taken is of the devil, and comes from carnality, the adversity of the spirit of submission, and meekness; (1 Cor. 3: 11) and should be stopped, if half the church must be given over to Satan. Let all who would set themselves against the order of heaven, go out of the brotherhood of the saints. Preachers and all. Let them go. A church of that kind has not spirituality enough to be desired among any people. Their career is short lived, as witnessed by that of the admirers of Beacher, Spring, Talmage, Thomas, *et al.*—factions who are only held together from mutual admiration of some man. There is no Christ in it. Paul would say that carnality was the basis of it.

If one, or more, or all, will not submit to the Divine arrangement, they had better step out; as Christian service is entirely voluntary, and if any prefer to serve the devil, let them do it outside of the pale of the church.

When elders are wanted in any city, and there are those properly qualified, it is the work of the ministry to present the qualification demanded by the Holy Spirit—of *which they should be full*, or they have no place in the ministry—and call upon the “multitude of disciples” to find such an one; and if one is presented, to take the testimony of the disciples upon his qualifications. He must be blameless, not self-willed, not a bigamist, nor with

disgraceful children, not accused of riot, or unruly, nor passionate, nor given to wine, nor a fighter, nor covetous; but sober, just, holy, temperate, a lover of good men, and given to hospitality, who holds to the faithful word as he has been taught; that he may be able to convince the opposers. (Tit. 1: 6-9.) It is no place for guess work; or partiality. He must be a man of power that can preach, defend, convince, and exhort; and himself be an example to the flock. And when, from testimony of the multitude, he decides upon one's eligibility, he appoints him to the eldership, by prayer, fasting, and the laying on of the hands of the aged, and the officials of the church. Such are made overseers by the Holy Spirit.

That is the way the Holy Spirit does his work. If a man hears the word, and is baptized in the name of the Lord Jesus; when he *comes forth from the water*, he knows he is born of God—knows he is begotten by the Holy Spirit; for, from that only, would he get the idea of any connection of baptism with God's will. There is nothing in nature to suggest baptism as the will of God, any more than sacrifice under the Old Testament. As He who introduced sacrifice must have had Calvary in view; so He who introduced baptism into the world, must have had the sepulcher of Joseph in mind; and would represent the resurrection by it, as He did the death of Christ by sacrifice. No one would

think of such a thing without the teaching of the Holy Spirit. He knows he did it because the spirit commanded it; and it being a positive command, he knows it was done out of respect to the teaching of the spirit; or by faith, and therefore he knows the act was *begotten* by the Holy Spirit—by faith in the word, and he knows he is born of God. The witness is in himself.

So when one has been properly examined upon his scriptural qualifications; and has been scripturally appointed, with prayer, fasting, and the laying on of the hands of the ministry in solemn ceremony, as required; so as to be an epoch in his life, behind which he cannot go back with honor, he knows “the Holy Spirit has made him overseer.”

It is the work of the evangelist to set such in the church; as much as it is to baptize those to whom he has preached the word.

If he has preached to babes, and they from faith in the word demand baptism, it is his duty to baptize them, and they will be children of God having been begotten by the word, or Holy Spirit; for we have shown that one includes the other; so if he can find, among the babes in Christ those scripturally qualified he may ordain them. I would as soon sprinkle a babe who had no faith, as to appoint a novice with the required qualifications wanting, to the dignity and responsibility of an elder in the church of the Lord Jesus.

It is also the duty of the evangelist, minister, or deacon, as he may be called, to hear charges against elders, bishops, pastors, shepherds, or overseers, as they may be called; and when he finds them incompetent, or unqualified, rebuke them sharply, and before all; and if need be, degrade them from their official standing in the church. (1 Tim. 5: 19-20.) As in the case of Diotrophes, (3 John 9: 10) who was guilty of mal-administration; to which John proposed to call him to account, when he came.

A careful study of these pastoral letters, will explain the duties of the evangelists more fully.

It is also the duty of the evangelist, to look after his fellow evangelists, or co-laborers; and in counsels, to judge of the teaching they do; and if any are found teaching heresy contrary to the "decrees" of the church in councils assembled, on former occasions; or the traditions of the fathers, to call them to account for their heresy, that they may explain in a council like that of Jerusalem, what they are doing, and their authority for the same; "And if they will not hear the church let them be to us as a barbarian"; "For no scripture is of private interpretation"; that we must have, as Mr. Campbell once said, "all kinds of teaching, from all kinds of men."

It is also his duty to look after female elders; appoint them to their work, and teach them their

duties in the church; and see that they abide by the instructions.

With all these duties devolving upon an evangelist, he should be a man competent for such a work. Not a novice sent out by some school, or church, with a reputation for nothing but gab; and filled with neither faith, wisdom, or the Holy Spirit; but rather with bluster, fluency, and zeal without knowledge. Such can run closely along side of the "most damnable heresy," without knowing it. Such go out to take charge of churches; or calling themselves evangelists assume to take the oversight of the work of Christ.

They received "a call" from the babes of some church who vote them in, contrary to the best judgment of the most spiritual, and with all the carnality spoken of by Paul; (1 Cor. 3: 11) to take charge of the spirituality of the children of God, and often they snub the fathers in the church, much more competent than themselves.

For such we need a bible school that will *teach the bible* instead of, *about the bible*. In our schools, conventions, and religious papers, there is often more said about the bible; than of what is in the bible.

The evangelist needs to know more of what is in the bible—to know more of the word of God—to be more full of the spirit of truth. As we have shown the spirit of truth comes from the truth—

"Thy word is truth." It comes from the word of God. None were ever known to get it any other way. When it came as a person to the disciple on pentecost it was sent by the personal word exalted; who received it from the Father, and sent it upon them; and through them it was "pour unto" all people through preaching the word.

CHAPTER XXVII.

SUMMARY ON EVANGELISTS.

Since we are making our argument, not for students simply, but for all, we feel it necessary to repeat often; so that none may lose sight of the positions taken; which, we feel assured are scriptural, as well as practical; and for the best interest of Zion. Indeed we know we are scripturally right, and therefore we know we are in the line of that which is practical; for God establishes nothing but what is in harmony with philosophy and correct in reason.

Like the apostles, and prophets, so also the evangelist belongs to the whole church; and the whole church is his field, and also the whole world; and he is sent out by his peers in the ministry; after a careful examination from the testimony of the multitude of the saints.

He must keep that testimony always in his favor; continually showing his qualification for the work. When he is proven to have lost his qualifications, his appointment should be canceled by the same tribunal which appointed him.

When he ceases to be so filled with the Holy Spirit; so that his life and preaching are not in perfect accord with the word of God; and a perfect manifestation of the embodiment of the truth; he is no longer qualified to preach the word, or administer the affairs of the kingdom. Or, if it is found that he is mercenary, and is no longer reported honest, or "of honest report," or, is deficient in wisdom, or partial in administration; or, if he is so unqualified in the management of the affairs of the kingdom as to produce trouble among the saints, and discord among brethren, or, is greedy of gain, or given to wine, or double tongued, or holds the mysteries of the gospel with a conscience impure, or his wife is unfit for a help to his work, or his children the terror of the town where they live; (1 Tim. 3: 8-12) he should no longer be permitted to perform the functions of the ministry. While in the ministry he should preach the word; not something else. He should fearlessly reprove the erring, sharply rebuke the willful, exhort the weak, and teach the ignorant, with patience toward all; but with all authority.

He should take the oversight of the converts where he has preached, organize them into assemblies, appoint for them teachers to instruct them in the word of the Lord, when he finds men qualified; and should they sin he may rebuke them before all, that others may fear; and if they are in-

corrigible, and lord it over God's heritage, instead of being examples to the flock; or become such as Jude describes, he shall hear their cause, and cancel their standing in the church.

He shall himself be under the admonition of his associates in the ministry, and subject to their reprimand when deserved; and to their decisions both in life and doctrine. He shall not, under the sanction of his brethren, preach that which his brethren do not sanction; but at any time may bring it up for discussion in council as did Paul and Barnabas, at Jerusalem. At any time when he shall be found preaching contrary to their "decrees;" they may withdraw from him their endorsement, that his preaching may henceforth be upon his own responsibility. "A heretic after the first and second admonition reject." In all things he shall be a pattern of good works; showing gravity, sincerity, sound speech that will convince the gainsayer, with uprightness, and incorruptibility in all things. In short he shall be the manifestation in life, of the word of truth in the heart—the fullest specimen of redeemed manhood—unselfish, and holy.

With such a character, and the reputation for wisdom which must be testified to by the multitude, it is not strange that to him should be given the oversight of the church finances; to appoint the collections, take charge of the funds, make the

disbursements of all gifts, and arrange the contributions of the saints; instructing all, so there shall be equality of burdens in the church. This was the case at Jerusalem; and Paul in all his epistles, indicates his attention to these things.

There being no separate office for the care of the temporalities of the church, and as we have fully shown the deacon (*diakonos*) to be minister of the church, taking the oversight; thereof; he must give his attention to the proper arrangement for the support of the work, in its various missions. He must attend to the cultivation of the various talents of the church, so as to promote the greatest possible development of the body, into the fullness of the stature of Christ. In the development of that body, it is not proper that it should all run to mouth; but the support, and action of the body, should be well looked after; and all the members cultured, so as to properly fill their place, as useful organs, in the organization of the whole body. To cultivate the mouth only, will make a monster of the body, and such a church is generally, simply an opening for something else. Let the reader stop and carefully consider Ro. 12, and 1 Cor. 12, and he will readily see that the work of the evangelist, in the development of the body, is as various, as are the members of the body. He will also see that the will of the head,

is to be carried to the hand, as well as the heart, and to the foot, as well as the mind, and that the whole body, with all its members, comes, under the advisement of the evangelist.

CHAPTER XXVIII.

ELDERS.

In the church, or kingdom of heaven, men do not reach equality at once.

With us there is a good deal in the story, told for illustration, of the old negro, who, coming up from his baptism, blew the water from his mouth and nose hurriedly, and said, "Now I am ready for *sputen*."

Generally the babes born into the kingdom, rush from their baptism to the church, to enjoy their first opportunity to vote upon a subject of which they have, as yet, had no opportunity to learn anything; and often take the church, not only from the authority of the Lord Jesus; but from qualified, to unqualified hands.

John the apostle writes, (1 John 2,) unto little children, young men, and fathers. The little children are they who were lately born of the spirit; as he says, "Your sins are forgiven you for His name's sake." This name was called upon them in their baptism, when they, having been begotten by the spirit (John 3: 1-8) or what is the same

thing, by understanding the word, (Ja. 1: 18) were born again.

He whom God begets by the word of truth when born of water has fulfilled the statements of Jesus to Nicodemus, (Jno. 3: 1.)

The young men are those who have grown strong, and have overcome the wicked one, and in whom the word of God dwells. Such are spiritually strong. The fathers are those who have known Him from the beginning; or those who have kept His commands. "If a man say I know Him and keepeth not his commands he is a liar and the truth is not in him." The fathers are not those who have, as they claim, experienced His promises; but those who have kept his commands. It is of this latter kind, elders are made; those who are walking in the fulness of Christ's love.

For if a man says, I love Him, and keepeth not His command, knoweth not what he affirms; for this is the law of God that we keep His commands.

'Tis thus we grow in spiritual life from babyhood to fatherhood; or fed by the word, we are changed from one glory to a brighter glory, till we wear the image of Christ. 'Tis in this higher advancement we are chosen by the King to do Him service, as officials in His kingdom. The King Himself makes the selection, as all the officers are "gifts" from the King, to men.

Like the evangelists, prophets, and apostles, the elders, pastors and teachers, were given to

men for the perfections of the saints, the work of the ministry, and the edification of the body of Christ, till our faith is a unit, and the body complete, and the manhood perfect in Christ, and our knowledge of the Son of God is full; so that we are all of the same mind and judgment. (Eph. 4.)

Through these gifts, instead of the direct gift of the personal Holy Spirit, we attain to the oneness of faith, and knowledge of the Son of God, and reach the fulness of the stature of Christ. Or through their labor, Christ's image is "*formed*" in us. (Gal. 4: 19.)

With so much on them depending, it is necessary they shall be proper men, and Divinely chosen. The appointment of elders was after the same manner as that of evangelists; and the same manner of setting them apart to the work was followed. The qualifications were clearly catalogued by the Holy Spirit in the apostles.

The business of the church was to find men possessing these qualifications; and when such men were presented to the evangelist, with all the disciples testifying to the fact of their possessing them, without any dissensions to the contrary; it was the duty of the evangelist to set them apart to the eldership; by the laying on of hands, etc. No other person could be made elder. While you may baptize an unbelieving babe, you cannot make a Christian of him. So you may lay hands

on a man unqualified; but he is not an elder among God's people. Not such as God has called. In the days of apostles God called; but now, inflated with higher criticism, we read much about the church calling.

It was never the business of the church to appoint its own officials. The disciples testify of his qualifications; and if he is found qualified, the evangelist appoints. This appointment is not done till he is first proven. He has been acting as "helper" under evangelists, under whom he has performed one duty after another, till he is thoroughly known, and properly tried. "Lay hands hurriedly on no man," is the injunction.

The appointment came on account of his qualifications, and he cannot be deposed while he possesses them. He is exposed before the evangelist, or minister; and there is a general acknowledgement that he possesses all of them; not in perfection for that we cannot reach; but in prominence.

Should several brethren, of good standing, and influence, testify that he is not qualified in any one particular, he should no more be appointed than one should be baptised with evidence that he does not believe, or has not repented.

Should such a one afterwards fail, and evidence arises that he no longer possesses the qualifications, the testimony should go before the ministry, by whom he was appointed, who should hear

“without partiality,” or preference; and finding, from good testimony, that he does not now possess the qualifications required, his appointment by the ministry, should at once be canceled. Or if he has sinned, he must by the ministry be publicly rebuked.

This is clear from the letter of Paul to young Timothy, who was doing the work of the ministry (diakonos) at Ephesus, in which he says, “against an elder receive not an accusation but by two or three witnesses.” “Them that sin rebuke before all that others may fear” (1 Tim. 5: 19-20.)

The next verse is the most solemn charge, by all the holy ones, that no partiality, or preference, shall enter into this decision; or any of the work of appointment; and all shall be done without haste.

Thus the hearing of a charge against an elder must be by the same tribunal that appointed him, who shall take up no flying report; but the charges must be made and testified to in proper form; and the question upon which he is to be examined is that of qualifications only. No carnal excitement, and passion, can be brought up. It is a trial of a man's spirituality, by the most spiritual in the church, and the testimony is all concerning facts; and all the carnality, of overwrought feeling, is shut out. To get rid of an unqualified, though foxy elder, is as easy as to appoint one; and the

process is the same. No log-rolling as at an election; nor chicanery, and carnality. The rough and the ungodly members, who have not been in the church for a year, and were never known to pray, are not rushed in to vote. It is a question of proof, and proof only. If there is any complication about it, there would be propriety, as well as scriptural precedent, in calling in others of the ministry, to sit with the judge who had the case in hand. Any official in the church may sit on such a board, and form a jury of ministers.

A man who would not be tried by such a court is not fit to belong anywhere; but in the region of darkness, with the dammed, and should be "given over to satan, to learn not to blaspheme." No evangelist fit to be called one, would sit upon a case in which he was personally implicated. The judgment should be in harmony with the law—the perfect application of the law. Should the evangelist sitting upon the case, be thought prejudiced in the case, an appeal could be taken to a fuller bench of his peers; which would amount to a trial of the evangelist who sat upon the case, as in the case of Diatrephes, (3 John), or Hymenæus and Alexander, against whom the influence of the ministry were brought. Such were not permitted to go on in evil, leading the saints astray. "Better that a millstone were hanged about their necks, and they cast into the depth of the sea than to

cause one of Christ's little ones to go astray. "*Their mouth's must be stopped.*" The ease with which this can be done was seen in the case at Abingdon, Ill., many years ago, for which I fought two conventions called for that purpose, before we could get a committee appointed.

So also in a case at Long Grove, Iowa, where peace and good will was restored in two days. How often has a good preacher had his influence greatly injured by some excited, not to say false brethren, who should have had a hearing, and been set right.

How often some old *pretend* elder, has been *elected* to office, by a system of political chicanery, which would have disgraced a curb-stone politician, to lord it over God's heritage; and he holds on to his place, till the cause of Christ goes down, and the sacrifice of many is thrown away, and souls sent to perdition, and no way found among us to stay the woe, or stop the carnage, but we must stand aloof, and see our brethren die, and noble ones with hearts discouraged give up the work for life. It will be a sad day for us to awake in heaven, and find those we ought to have saved, shut out.

We will then realize the terrible woe pronounced in Amos VI upon, "Them that are at ease in Zion, and are not grieved for the afflictions of Joseph"—their brethren.

Under the present regime, and carnal conduct of our churches, (1 Cor. 1 and 3) a host of young converts are brought into a pious little church, who by their piety, and good influence, have made the cause we plead honorable in that community, and questions of vital importance come up, and are voted upon, and a majority is sought. Majority of what? Of piety and faithfulness, and christian character and wisdom, and knowledge of God's word, and devotion, and faith, and developed charity? No! 'Tis a majority of the flesh, sought; and noses are counted, and the biggest sinner in the community scarcely dry from his baptism, comes forward, with brazen effrontry, and votes down the embodiment of piety, and devotion, and wisdom, whose sacrifice has made the church what it is. He puts no heart in the work. He simply puts his nose in it and that stands in opposition to the prayerfulness, and devotion of the body. This I am glad is not as often the case as it might be; but I feel assured that the God, whom I worship, never left an open door for such unrighteousness to stalk in, and mis-manage the kingdom of heaven.

In the early years of the reformation, Mr. Campbell, and his associates, took strong exceptions to our offering that part of the prayer Christ gave to His disciples in the beginning of His ministry; which says, "Thy kingdom come"; as being

a prayer for what we already had, and for which we should the rather give thanks; while pressing into it. To ask the Lord for what we already had, Mr. Campbell claimed, was no indication of piety, which means gratitude. Such a prayer, he argued, could scarcely be with the spirit, and the understanding.

It was argued, that, there is no account of the disciples offering such a prayer, after Pentecost. It certainly would have been very inappropriate. But I notice that our brethren who now worship after the form of our new liturgy, and say *their prayers*, say, "Thy kingdom come." I feel, with the *kingdom* of heaven, changed to a republic of the flesh; such a prayer is not entirely inappropriate. I would however suggest a change of the formula to, "Thy kingdom be restored." Such a prayer would receive my hearty, Amen. For it, I shall not cease to pray, till the rebellion of the flesh is put down, and the kingdom of Jesus Christ established with Christ reigning by His word in the hearts of His subjects. To those who can see no difference between a spiritual kingdom of God, and a carnal republic of the flesh, it would be useless to say more.

CHAPTER XXIX.

ELDERS.

A qualified apostle, chosen of God and sent, was an apostle wheresoever he journeyed; and he testified to the grace of God, through our Lord Jesus Christ, wherever he was found. A prophet, filled with the spirit of prophecy, was a prophet wherever the spirit of the Lord came upon him, and he spoke to the people, and cried against sin, and denounced inequity; crying woes against those who transgressed; while exhorting to righteousness before God, and faithfulness in our Lord Jesus Christ.

Both of these, when acting as evangelists, went where they found a door opened to them, through the providences of God. They were gifts to men, not to the church; as a burden to be cared for by a lot of babes in Christ, who for a little season "called them," till they got tired of them, and then sent them away. They went independent of the church's call, and in high and low places, rebuked sin, and carnality, fearless of church treachery, and human partiality; or the ire of some would-be leaders, who might refuse the house to

preach in, because some of their sins had been rebuked; to the annoyance of some, who would be first in the assemblies. Yet they, too, were sometimes in perils among false brethren; as Paul writes to the Corinthians.

Such treatment is a strong temptation to the preacher to cater more, and more, and more, to the fastidiousness of the proud, and unholy.

We read of God sending apostles, prophets, and evangelists; and of being sent by the Holy Spirit; but we read of no church of apostolic instruction, calling its ministry from place to place. Indeed in the days of apostles, and the dispensation of the Holy Spirit, the church had no ministry. We read of no church whose minister did thus, and so. In those days, the ministry belonged to the Lord Jesus Christ. None belonged to the church at Corinth, or Ephesus, or Rome, or elsewhere. We read that Epaphras was a minister of Christ for the church at Colosse. (Col. 1: 7.)

So Paul was made a minister of God. (Eph. 3: 7, Col. 1: 23-25.) So Timothy was made a minister of God. (1 Thess. 3: 2, 1 Tim. 4: 6.) Something strange in all this, that while God's ministry labored for the church, doing faithful work; yet they were ministers of God, and not of the church; and were not under the beck of the church for whom they ministered, under God.

These were apostles, evangelists, and prophets, sent by the Lord to different places, and people; but nowhere do we read of a church calling, the servants of the Lord, to minister to them the things of the Lord.

We do find the King of the ten tribes who would, contrary to the law, set up a worship at Samaria, sending to Jerusalem, to "*hire*" a priest to go down to Samaria. And of another, who "*hired*" a priest to go to his house and conduct worship there; but no blessings followed such ministrations.

The folly of such things is indicated by Jotham's parable of the trees getting together and "*calling*" for the olive tree to reign over them; which refused; and then the fig tree was "*called*," but it did not "*accept*," so they proposed to put themselves under the bramble, and they gave it "*a call*," and of course the bramble, which had neither fruit nor sweetness, would accept. (Judges 9: 9-21.) We read this people feared the Lord, but served other gods, "They made to themselves priests for their high places and served their own gods." "They made priests of the lowest of them." (11 Kings 17: 32.)

So Paul writes of the times coming, when "*men shall heap to themselves teacher, and shall turn from the truth, and be turned unto fables.*" (2 Tim. 4: 6). When we read and hear so much of

churches "calling" its minister, for a year in this place, and that, and men looking to be "hired," and are willing to officiate in Samaria or Jerusalem if only "hired," I can but think history repeats itself, and prophesy is being fulfilled.

In the days of the apostles, no church called its preacher; but they went as sent by the Lord, to preach the glad tidings, wherever sent by God, through the ministry. They came not from the call of some insignificant little church, remarkable for nothing but their independence, ignorance, and ungodliness, who assumes to tell the minister sent of God, what he may preach and what he shall not. Paul, in his epistles, kept it constantly before the saints that they were ministers (diakonos deacons) of God; and were by him sent for the work of the ministry, the perfecting of the saints, and the edifying of the body. (Eph. 4) "How be it, when the Lord, by His prophets taught them better, they did not hearken, when he testified against Israel and Judah, by all His prophets." (Kings 17).

They feared the Lord, but did as they pleased. So it is now. Men fear the Lord with much emotion, and yet worship in their high places; and do as they have done, without repentance. No doubt there was much devotion and piety in Samaria, when "the people feared the Lord and worshiped

other Gods" and so there is piety in Mecca, but obeidence of the Lord is not in their service.

We read liturgy, and preach mission sermons, and pray for the Holy Spirit to help us, and obey not the voice of the Lord; when to obey is better than sacrifice, and to hearken them the fat of rams. (1 Sam. 15). We "call" our own teachers, and reject those whom God sends, and encourage itching ears, that love fables.

The ministry of God, is the elect of the Lord, and the sent of heaven; not from the respect of person, but of character. Pastors and teachers are a part of the ministry, and like apostles, and prophets, are given, not to the church but "to men." Like the others, they are set as organs, in the church by him, who organized the body of His Son, after His own will. Young pastors are called by the church, more from the carnalty of the church, than from its spirituality; to learn from their own experience, rather than from the experience of old men, as in the days of the apostles. The plea is that the young men must learn to preach, or we will soon have no old preachers. I once bought a colony of bees, and a book on the apiary, and I began to study the art of beeculture. In three months the colony had all died. I bought another, which lived about six months. I was learning, but it was death to the bees. Could we adopt the manner of the apostles; and place each

of our young men, for a season, with an old preacher; I think they might learn, and yet the churches live. True many converts have been added; but what were they converted to? Frequently, the word of the Lord is compromised for numbers. If a young man is not popular he must lose his place, and thus a bonus is offered not to fulfill the command "reprove, rebuke, and exhort."

Everything is thrown in the way of faithfulness, in the ministry, where the hearers select the preacher. The elder is as much sent of God as the apostle, prophet, or evangelist, and is chosen in the same way. And for a church to "call" a pastor, is as contrary to the word of God, as it was when Israel turned from the Lord's organization of His people, and demanded a king.

Since the elder is a minister of God, he is not elected of men. Jesus on the throne of an absolute monarchy, must appoint His own officials in His kingdom. If they are a gift from Him, we must accept His appointments, or rebel. To rebel is as devilish on earth, as it was in heaven when Satan fell. We are not to exercise our own wisdom in the matter, lest we reject the wisdom of God. He who really accepts Christ, makes him his wisdom, righteousness, sanctification, and redemption.

Being a minister sent from God he must perform his functions in the church, under the authority of Him who sent him, and not from the

authority of the church. There is nothing more deceptive, and contrary to the whole genius of the reign of heaven, than the statement that some certain church has "called" such, or such a minister, for another year. Or extended a "call" to etc., etc.

If God sent him for the work of the ministry, and the edifying of the body of Christ, he should go where he is sent, regardless of human calls; and no church has any business meddling with him in his work. They may testify against him; but if they send him off, from where God has sent him, they are resisting God—resisting the Holy Spirit. To resist is to transgress, and to transgress is to sin—sin against the Holy Spirit. If by law God orders his departure, the church may "call" for another; but it should "call" on God for the gift, and not on the gift itself. Then God, by his law, may send just what is needed.

The management of the M. E. church, in this matter, is far more in harmony with scriptural precedent, than any I know of; and the little friction in its workings illustrates the wisdom of God. Our management is in open rebellion to the King, and the difficulties continually arising, also illustrates the wisdom of the Most High.

Some of the most ungodly characters can continue to preach among us; and the most terrible heresies are boldly proclaimed from our pulpits.

As Mr. Campbell once wrote. "All sorts of teachings by all sorts of men," is found among us; and with our present organization there is no way to stop them; or to stay their ravages in the fold. When we settle down to the understanding that the elders, like apostles, are ministers sent of God; and a gift to men, from "God who has chosen them to be ministers;" and not the called or chosen, of some little band of disciples, but poorly taught in the "scriptures given by inspiration of God;" we shall then seek to know how they are chosen, and the manner of their appointment.

Like all God's elections, it is a choice of character, not of person. If one is chosen to eternal life, it is from character. From all eternity God has chosen the faithful to life eternal; yet all must enter heaven through faithfulness in Christ Jesus. He must harmonize with the Divine requirements, as revealed in the gospel of the Son.

If it is an apostle to be chosen, God selects one qualified. If a prophet is chosen, he must be qualified with the spirit of prophesy. It would be folly indeed, for some unqualified, to guess at things to come. (Deut. 13: 18-22).

So when an evangelist is chosen; we have shown how the choice is to be made, and have noticed the qualifications set forth; (Acts 6) and the additional requirements in Paul's epistles to Timothy and Titus, where he catalogues also the

character of deacon—minister, (diakonos). So an elder—pastor or teacher—to be selected for the saints, must be described by God, and found by the brotherhood, and set apart by his peers. The description from God would not come by a new revelation; but through the Sacred Oracles, where, when once described, it must be for all time.

Paul to the Corinthians, (Chap. 12) catalogues the officers God has set in the church—not the church set up in, and for, itself—as first apostles, secondly prophets, thirdly teachers, and after these helps, etc.

In his epistle to the Eph. (Chap. 4) he classifies the teachers, as evangelists, pastors, and teachers. Thus to be in either of these classes, one must be competent to teach. The folly of appointing one incompetent to teach is patent to all, and we would look for one qualification to be “apt to teach.”

CHAPTER XXX.

DUTIES OF ELDERS.

Before attending to the appointment, we should study what he is appointed to do. If he is simply a figure head; a respectable one should be selected. If a president, he should be able to preside well. If chosen as an example of good works, he should be a "pattern" worthy of admiration.

Or if he is appointed a teacher; he should be qualified in that line, and "in doctrine showing uncorruptness, gravity, sincerity, sound speech that will convince the gainsayer." God makes no mistakes. The witnesses may be mistaken, when testifying to the character of his qualifications; or those who judge from the testimony, may make a mistake; but the character God has described, is well chosen.

It is clearly stated that he must take the oversight of the church, which cannot mean to poise himself in the pulpit, and see-over the assembly; but he shall look after the spiritual wants of the saints; and also take cognizance of their temporal needs, and see that provision is made for proper food, and raiment, and care in sickness, and dis-

tress, so that none will need to look to some club or lodge, to fulfill the work God has appointed for the church. Yet he must not lord it over God's heritage; but must be an example to the flock, and hence must be a man of purity, piety and grace.

They are to feed the flock; and therefore must be supplied with such food as shall produce growth, and development in the divine life; and since that is to be "the milk," and the "strong meat" of the word, they should be men filled with gush? Nay verily; but with the Holy Spirit; so as to faithfully declare the whole counsel of God. They should be thoroughly established in the doctrine, that God can safely place the younger under them; and say to them, "Let the younger submit themselves to the elder." (1 Peter 5:1-5.)

Paul to Timothy said, "Let the elders that rule well, be counted worthy of double honor, especially them who labor in word and teaching. (1 Tim. 5: 17.)

This clearly indicates two classes. Both rule, but one also labors in word and teaching. Then both should be competent rulers, and should have been tried. If they have failed in their family, among servants, or wherever tried, they are incompetent, and should not be placed to rule the church. They must be competent to direct the younger. Not by dogmatic assertions of authority to drive; but they shall lead the flock, like a

shepherd; making themselves "examples of the flock"; and showing themselves, humble followers of the meek and lowly one. They are called "pastors," which means shepherds, indicating that their business is to lead, direct, and feed the fold of God; also to be ready to see that no wolf entering in, shall destroy it. It is their business to watch that no poisonous food is set before the lambs, and should any be found by them, to be ready with an antidote; correcting all such false teaching, as may come from false teachers, that we are told, shall "arise and lead away disciples after them." The elder should therefore be competent to meet such men as they arise; and, in the name of the Lord, convince the gainsayer.

Some good old man in the church, will not fulfill this requirement, simply because he is toothless, and childish, and can be made a tool for the wary. He must be able to shield, and deliver the fold when dangers arise, and protect it when enemies appear. One, himself established in the truth, that cannot be led away with every wind of doctrine by the slight of men of cunning craftiness, lying in wait to deceive.

Moreover, he must be a finished student of the word who gives himself wholly to it; and not some freshman from college who is giving his whole time to the study of physical science, and knows but little of the "*doctrine*," to which Paul com-

mands Timothy to give attention. (See 11 Tim. 2: 2 and 3: 25 and 14 and 4: 2, 1 Tim. 4: 13-16 and Tit. 2: 7-8 and 3: 9-10.)

This selection cannot be made by a church, that has not itself learned right doctrine from wrong. It is an appointment of God, and must be done either direct from heaven or through His ministry by laws given. The first were appointed direct; as the apostles, fully endowed; and afterwards by laws given through them. But why should any government order officers without giving the qualification making them competent? And also the manner of appointment. It is not so in the governments of this world. If they are to be elected, the law clearly declares it, and if appointed by the president, or governor, it will be found in the decree; as also who are competent, and who incompetent. Are the rulers of this world wiser than the King of Glory?

Being chosen from those who have been long in the kingdom; and have climbed from childhood, to fatherhood among the saints; as John says, "I write unto you little children because your sins are forgiven you for His name's sake." Just born into the kingdom—"born again." They may be old in the flesh, but they are young in the gospel, with nothing to recommend them but that their sins are forgiven them as babes in Christ. "I write unto you young men, because you are strong, and

have overcome the wicked one." The babes have grown into strong manhood, and have resisted temptation. "I write unto you father because you have known Him who was from the beginning." (1 John 2:) "If a man say I know Him, and keepeth not His commands, the truth is not in him.

From these *fathers* who have walked side by side with the Master, till like Him they "knoweth our frame" and have been tempted as have the younger; are "elders" chosen to "lead the flock" shepherd it—and teach the disciples the doctrines of Christ.

Hence they are called "elders" because they are taken from the fathers in the church; not necessarily fathers in the flesh. A youth just past his majority, may be older in the kingdom, than one who has passed his three score and tenth milestone in life in the service of sin. From such God never chooses an elder.

Such men must be in every assembly, if there is growth. That which is known and practiced among us, as self-edification of the church, is such an anomaly, and so ridiculous, I will not attempt to describe it. 'Tis like blind men attempting to see for each other. The more you have the greater the danger, and confusion. God set the ministry in the church, to "edify the body of Christ." (Eph. IV.)

Men who have developed under the influence of Christian teaching, into the stature, and image of Christ; men who have known, and loved Him; men of influence, age, and character, who can rule with dignity and honor.

But they must rule by teaching, and not arbitrarily, and with dogmatism; that Christ may be all, in all.

These elders may grow up from well tried evangelists, as, Paul the aged; and Peter says he belonged to the board of the eldership. Not an elected board over some little assembly; but a board appointed of God over the saints scattered abroad through Pontus, Galatia, Cappadocia, Asia, and Bithynia—an elder, all over, wherever found.

The duties are not confined to one assembly of saints; but being set apart to the Lord's work they are elders where 'ere they go, as much as an evangelist, or prophet, or apostle.

Nothing can be more puerile than for a man of God set apart to the Lord's work, with all the endowments required, to be elder in one church, and younger in another, in the same city; with perhaps more influence in the second, than in the first.

The priests of Baal might have claimed that Elijah was not prophet there, and had no business to interfere. The elders like the others are gifts to man; and are appointed to edify the saints; and

wherever you find the saints there is his appointed work. He is an organ placed in the body, (not bodies), to perform the functions of that organ, for the whole body. (1 Cor. 12). Peter writing to the disciples says, "the elders which are among you," (dispersed as you are) "I exhort, who am also an elder"—(or literally "a fellow elder;" or as Pickering would render it, "of the board of elders")—over saints scattered among many nations, and peoples. Though he was not with them, he was one of them, and looked after them through the others with whom he council'd. (1 Pet. 5: 1.)

Many were the meetings of the scattered saints, and the elder who met with them, where they were permitted to gather, some in one place and some in another, watched over them, and fed them with the bread of life.

Peter's epistle was written as an elder, feeding the fold, as he would talk to them face to face. He was doing the work of an elder, in the epistle he wrote; looking after the saints everywhere; and as an aged evangelist writes to the elders of their duties to the flock.

"The elders who are *with you*"—some are not; I am not *with you*; but some are. By persecution the saints are scattered. Some elders meet them in their *scattered condition*—(not as assembled in church)—and he writes for them to feed the flock, scattered and distressed. The elder is an elder on

the streets, in your homes, in strange cities, where ever the saints are found. "Oversee the flock for I am a fellow elder, as well as a witness of Christ's sufferings." "Christ, the chief shepard will appear. Is Christ chief pastor over one band? or over all? Over all, "God blessed forever." As He was to be over the saints everywhere, so they should also be, where 'ere the dear ones are found. From this it is clear that an elder, is in, and for, the church of God, and cares for the whole body, and "feeds the lambs" wherever the strayed ones are found, having the oversight of them. The idea of an elder in the church of Jesus Christ, being limited in his work to the care of a few, assembled in some special locality, comes not from the teachings of the Sacred Oracle. There the church is represented as the body of Christ, with organs all set in their places. Can it once be supposed that the eye, or the ear, is for one cluster of members only? And not for the whole body? Can it be supposed that an eye is given for the hand and an other for the foot and one for each cluster of members which may chance to be thrown together? Or is the eye, the tongue, etc., for the whole body? If the figure which Paul uses means anything, the eldership like the apostles, prophets, evangelists, and teachers is for the whole church; and is set for the perfection of the saints, the work of the *deaconship* and for the edifying of the body—the whole

body of Christ. It is for him to take the full oversight of the body, to teach the younger their duty to each other, and to the aged; to feed the flock of God and care for the lambs of the folds; leading and guiding, in heavenly paths, while following the Divine Master, in his loving pilgrimage among men.

He is the pastor of the fold, and on him rests the care of the church of God. He is a man of sufficient age to have made a reputation among the saints; and has built up a character, that can be set, as an example to the flock.

He, from his age, standing, and character, selects the teachers for the church, and helps all church work; appointing such, as will feed the babes proper food for growth in grace, and knowledge of the truth. If there is a Sunday School for teaching the children the way of the Lord he appoints for it such teachers as will not inculcate heresies, in the minds of the young. Is there a society for the training of the youthful, members of the church, he should see to it, that it is properly officered, and wisely instructed. He selects leaders for meetings, helps, directors, etc., in the church; (See 1 Cor. 12: 28) in harmony with the scripture injunction; ruling the church in the fear of God.

Paul says, the Lord gave with apostles and prophets, also, pastors and teachers. These are both of the eldership, and it is theirs to instruct

the flock in all things that pertain to life and godliness; and hence the younger are to submit to the elder who watches for their souls. (1 Pet. 5: 5.)

To the young, he feeds the "sincere milk of the word." If he is not feeding that, he should be looked after, by the elders and evangelists—his peers in the ministry—who should take his case under consideration; not permitting him to proceed till he shall draw away, a large following, after him.

The pastor of the church is the leading elder, and has the care of the membership, calling to his assistance such helps, as he may need for the proper care of the flock; not with lordly authority; but with love and grace. In patience, and prayerfulness, he should be an example to the flock, and in joy, and sorrow, he should be in sympathy with all; comforting the distressed, helping the feeble, instructing the erring, exhorting the wayward, and bringing the bread of life, to each hungry, panting soul, should be his daily care. He should be ready for every good work in the fear of God and love of man.

XXXI.

QUALIFICATIONS OF ELDERS.

Before a man can be appointed to office under the King of glory, he must first be found eligible; and then chosen by the King. As we have shown 'tis a monarchy absolute; and the appointment of all officials, must be by the King. Like all His elections His choosings are from character, and not from any favoritism. He has no respect for persons, is His repeated declaration. His subjects are made subjects, on account of certain qualities, possessed. The alien must believe in the King, with a faith that will accept Him as Lord, and law-giver, from the fulness of his heart; or he cannot be admitted into His kingdom. He must also reform his life by a change of his affections, and a loving embrace of all the things taught by the Divine Master, doing all he has commanded, with energy the most cheerful. Such are chosen to be members of His kingdom, and heirs with him to the heavenly estate; and are to be translated into the kingdom of God dear Son, by the rite of baptism.

By a faithful life, and continuance in well doing, seeking for glory, honor, and immortality, they are appointed to life eternal. Thus all His appointments, are, from qualifications, fitting them for the position they are to hold. When man by sin lost his character, he lost his estate; and the return of his estate, is conditioned upon the renewal of his character. So the offices of the kingdom, are filled by men qualified; and the selection is made from those who possess the required characteristics. Christ has appointed a penitent believer to baptism; but as said, I would as soon baptize an unbelieving babe, as to lay hands on a man, ordaining him to the eldership, not possessed of the complement of qualifications required. I would as soon omit faith, and take an unbeliever into the church, or open its doors to the ungodly, as to pass by the qualifications the Lord has enjoined upon the officials of his kingdom; especially, since the choice is made on account of these characteristics.

Let us therefore search diligently to ascertain what are the qualifications the dear Lord has required of every one appointed to the eldership. You will find them catalogued by Paul, in his letters to Timothy, and Titus. We will first notice the negative side. He shall not be a novice—a new born babe in the kingdom, undeveloped in grace and character. Such are liable to be lifted up with

pride, and the vanities of life, and made to fall from their own steadfastness, into the condemnation of the devil.

He must not be given to wine; and must not be a striker—boxer—pugilist; nor greedy of gain; nor covetous; nor a brawler; nor one soon angry; or self-willed. There is no place in the church officary for a stubborn, passionate, fighting man.

He who is not reasonably free from the above tarnishes, cannot be appointed to the officary of the church. One possessing these would be no honor to the cause, of the Master; who said to those He was preparing for the ministry, "Let your light so shine before men, that others seeing your good work, will be led to glorify your father in heaven." The eldership must be of clean hands, and a pure heart, with conscience undefiled—an example to the flock.

Affirmatively, he must be blameless, as a steward of God; irreproachable; of good behavior; given to hospitality; ruling well his own house; and of good report among those without.

What a man may be before God, in his own heart, will not help him, with a bad reputation among those where he is to exert an influence for good. Though his brethren may fully endorse him, yet if the world counts him desreputable, he should not hold a position in the church, that would be a stumbling-block in the line of church

advancement. If he is a good man, and loves Christ, and the cause, and is really fit for the position, and loves the church, and his fellow man, he will for the sake of the cause of Christ, and the honor of the church, step out, until better known. If he will not do that, he is unfit for the place, and should be *put out*. He must be sober, vigilant, and of good behavior; orderly, prudent, just, holy, the husband of one wife, and competent to teach.

The above gives a good idea of the kind of man the Lord selects to take the oversight of the church, and stand as a figure-head, before the world, exemplifying the beauty of holiness. Such would be a beautiful representation of gospel teaching, as compared with many now most prominent; and a glorious example to young christians; showing uncorruptness, gravity, sincerity—sound speech, *holding forth the faithful word*; that by sound doctrine he may convince the gainsayer. Such a man is an honor to any cause, and is not wanting in influence for good anywhere; and yet the carnal will object to him.

Tis said men of that stamp cannot be found; but I pity a church of a score of years growth, that has not developed many such.

But if they have none who can fulfill the requirements, the evangelist should remain with them, till men of the stamp required can be developed; or one should surely be imported. Certain-

ly such a congregation is not competent, to care for itself, and to rebel against the Lord, and vote in an unqualified person to disgrace the church and ruin its progress would be folly.

A curbstone politician once persuaded me to go to the polls and vote for him for justice of the peace; and he proved to be only a piece of justice.

I knew a church, which became offended at their minister for rebuking sin, and voted a dancer into the office of deacon, who was known as a tipler, an associate of saloons, and who boasted of his illegitimate child. 'Tis said a bad man is always as good as the one who votes knowingly, for him for office; and in this case he was better than the church for he treated the whole thing with contempt and would not accept.

A church that has developed no one fit for office, is surely not competent to select its officers. No man who has been with a church through one struggle to settle difficulties by a popular vote; and have seen persons raked in to vote who have been so long out of it; and gone so far from the church, that they had forgotten to cross their names from the rolls; but can read I Cor. 3 intelligently, and with a mournful Amen. In the regime of our churches, the cause of Christ, is under the control of the carnal element, and flesh rules instead of the spiritual in all things; especially in the selection of a preacher, who, when selected must

cater to that element, or loose his place. It is a known fact that a tippling preacher, or one who takes morphine, will remain much longer with a church, than one who is pure, and pious, and faithful; especially if he belongs to several fraternities outside of the church.

We shall certainly ne'er get back to the "ancient order," till we have given up our democracy, forsaken the republic where flesh and passion rule, and gone back to the kingdom of our Lord Jesus Christ, and enthroned Him in the church, as head over all, God blessed forever.

No church will develop in purity, and piety, under one not possessing the requirements given by the Holy Spirit. An evangelist who would appoint officers unqualified, or men below the standard the Lord has given, is not a man of faith; and is unfit for the ministry of the word, and should receive the censure of all his faithful brethren in the ministry.

I have little patience with those who preach Christ to others, and will not themselves heed His admonitions. Little use have I, for those who preach the word but do not practice it.

CHAPTER XXXII.

APPOINTMENT OF ELDERS.

Many times it has been asked how are elders chosen? If not by the churches? If they are teachers of the saints, the congregation of saints would certainly be incompetent to select them. Were I to be taught French I could not be a proper judge of the teacher as I would not know whether I was being taught German, Arabic, or the language I desired to know. Since my judgment would be veiled in the matter, I would select from fleshly sympathy.

Therefore a church declaring itself for Paul, or Peter, or some other, is acting from its carnality; or from its fleshly sympathy, (1 Cor. 3) in violation of the laws of spirituality. It is incompetent to choose. No babe is competent to select the milk upon which it is to grow; so babies in Christ who are to be fed upon the "sincere milk of the word," cannot tell whether it is the Gospel or the Koran; the word of God, or the book of Mormon, they are taking into their souls.

As Mr. Campbell said, "We have all kinds of doctrine, preached by all kind of men"; and every

observer knows it to be too true, and must the unlearned, and untaught, select the good and reject the evil?

How many among us, have been carried about by every wind of doctrine by the slight of men of cunning craftiness. To hope for the salvation of many honest souls, thus deceived, we must run very near the borders of Universalism. Even now the mystery of iniquity doth already work.

Also the finding of a place in the eldership under the title of "Pastor" has become a matter of dexterity among the young preachers, wherein they often show the sagacity of politicians.

Did I believe the bible taught such folly, I should incline to doubt inspiration, and would gently slide into the popular infidelity of Higher Criticism.

The bible teaches that the elders are chosen of God, and are formally set apart by the officary of the church, in harmony with the laws of the King. Inauguration does not make a president; and yet a man is not president till inaugurated. If you inaugurate the wrong man you fail to make a president of him.

So with elders. The choice must be made, and made properly by the party authorized to choose. God chooses, through His Son, the King of the kingdom. The choice is not made from personal respect; for the King has no respect for persons.

As in all His selections, the choice is from character. If betrayal is needed, a son of perdition, is found in Judas Iscariot. If an intrepid witness of the resurrection is wanted, a Simon Peter is chosen. Or if a learned proclaimer of the gospel is needed, a Saul of Tarsus, is selected for the work, for which his character is happily suited.

So when the commission sends the disciples forth to baptize it tells the qualifications men must have to be eligible.

So the Holy Spirit appoints the evangelist, or minister (*diakonos*) to ordain elders; but the spirit carefully defines who shall be ordained, by defining the character he must possess. Only those possessing that character are chosen; and you could as easily inaugurate a fool, and make a president of him; as you can make an elder of one, not chosen by the Divine Lord, and King, by ordaining him. Such are only playing elder. He must first be chosen to the office. But as the choice is from character clearly defined in the laws of the kingdom, the man possessing them, must be found.

But to prove us Sons of God there must be two witnesses, the Holy Spirit, and our spirit, as it is written. "The spirit itself beareth witness, together with our spirits that we are the children of God." (Ro. 8: 16.)

The spirit which knows the deep things of God testifies to God's requirements in order to a new birth, or adoption; and our spirit, which knoweth the things of a man, (1 Cor. 2: 11) testifies to our having complied with the conditions, and the testimony of both *together* proves us children.

So the spirit of God testifies of the character of him, whom the ministry shall appoint to the eldership; and the "multitude of disciples"—the saints—with whom he has for years associated, and who know him well, and intimately, testify to —(not guess at)—his character, and the qualifications he possesses. They know if he is a striker, or a brawler, or a tippler, or a bigamist, or self-willed, or unholy, and the saints, his associates, like the apostles of Jesus, testify to what they know, and have seen. The requirements to eligibility, are put into the constitution as plainly as that of a president is put into our national constitution, under which none would dream of inaugurating a fifteen year old boy, of foreign birth; simply because he could talk glibly and write poetry.

No special revelation is necessary, as when the spirit said, "Seperate me Barnabas and Saul;" but as in the case of the seven at Jerusalem the spirit says through the ministry, "look us out a

man with the qualifications required in the gospel, whom we may appoint to this work.''

Thus it is the ministry, who declare the constitutional requirements given by the word, which they minister; and the multitude of disciples who have associated with him as the disciples did with their Lord, select the one and testify to his character.

CHAPTER XXXIII.

EXAMINATION OF CANDIDATES.

When an elder is needed, and it is not thought expedient to have but one at present, it is the duty of the evangelist, or minister, (*diakonos*) who has built up the church—not organized it, for God sets the organs in the body as it has pleased Him—and who has thus far taught them the Sacred Oracles; to call the disciples together, and ask them to look out a man of scriptural qualifications, whom he may appoint over the work. It would be eminently proper if such a minister, feeling the responsibility, and danger of a mistake, which would be fatal to many souls, to call in counsel from surrounding cities; as, in a multitude of counselors there is wisdom, and none but a conceited “boy preacher,” would venture to assume the whole responsibility, if it could be avoided. Then fasting and praying would be in harmony with apostolic usage. It is the multitude of disciples which must find the man.

If the preacher were to make the selection, there might be danger of favoritism, and Paul charges Timothy, before God, to do nothing by

partiality. This selection is done by the multitude, who proceed to elect an elder? No, they testify of the man.

In an election the majority rules; but in testifying, the minority settles the question if any arises.

The multitude find a man who is generally supposed to possess the qualifications required, and the disciples as a whole endorse him.

But two witnesses arise, who, from personal observations, know him to be a tippler—given to wine, or strong drink. He cannot then be appointed without violating the law of God. I would sooner take a man into the church without baptism; than to appoint a man to an office, from which he is debared by the word of God. His appointment would be rebellion; and he, who appointed him, would be a rebel in the kingdom of heaven.

It will take all of the wonderful mercy of God, to get that man through at the judgment. The plea of ignorance he would have to make, if heard, would save all the heathens under the skies, without the aid of foreign missions.

Another must be selected. This man cannot be appointed. So, another is found! But this one is a striker, or self-willed, or a brawler, or has two wives, and he too must stand aside. The whole multitude of disciples is canvassed, and none can

be found. What shall be done? Shall he appoint the best they have?

Such an act would be defiance of law, and an insult to the King. It would not be of the faith of Abel; but from the conceit of Cain; and the man, who, without authority, would make such an appointment, would belong to the family of Cain—a Cainite. By faith a man does what God says. God does not save a man *because* of faith; but by faith, which obeys. What shall be done?

There are but two things that can be done. (1). The minister, (diakonos) as acting evangelist, must remain preaching, and teaching Christ, (Col. 1: 28) 'till through his faithful labors, Christ shall be *formed* in some (Gal. 4: 19) so completely, that men qualified for the work shall grow up among them.

(2). . Or an elder, or pastor, must be imported, to watch over, and care for their souls, 'till the stuff, of which elders are made can be grown.

You can't make an elder there, any more than you can make a christian, by sprinkling a babe. Jesus speaks of such as would adopt the one, and discard the other, as, "straining at a knaf and swallowing a camel."

But a happier supposition would be, that a dozen were found, where only one was wanted. Then let each be separately examined; and let the multitude testify.

Is he a novice? A tippler? A striker? A brawler? Or stubborn? Or covetous? Or petulant and passionate? Or a bigmist? And to each question there is a unanimous, no.

Is he blameless? Hospitable? Sober? Just? Holy? Temperate? A lover of good men? Does he rule his own house well? Has he a good reputation? Does he hold fast to the word? And last but not least, is he efficient in teaching? And the multitude affirms with a hearty, amen.

I pity the church, that cannot find the man. There has been something wrong in their teaching. They have compassed to much sea and land to make converts; and have failed to work properly the ground they have gained.

But here are a score where we want only one, two, or three.

What shall be done? Shall we select out the best. How can we? Since each one is eligible and we know not their hearts. Shall we admit partiality? Then we would be sinning, and carnal. What then can we do?

I thank God, we are not left in the dark. Cast lots with the fervent prayer, "Thou Lord which knowest the hearts, show which Thou has chosen." (Acts 1: 24.) They will not need Bro. G—'s liturgy nor "Alone with God," to pray when the heart is full. Such helps are only needed when people, "say their prayers"; but when they pray,

and the heart is full with "groanings unutterable" they will be heard by God. 'Tis hard sometimes to "say our prayers"; but when the heart is full, and faith is strong, no one needs help to pray.

The lot will fall somewhere; and that will be counted God's choice.

But those not selected might be offended. That would show them unfit to be selected. The man of God, will always be satisfied with God's choice; and the man of faith would not doubt His providence.

CHAPTER XXXIV.

APPOINTING ELDERS.

Having found the man, in a manner that can never be improved upon—in which no strife, or jealousies can arise, and none ineligible can be taken; and all carnal ambition is shut out; and the selection is heavens choice; and in accordance with law; and without rebellion against the King; and places the man of God at the lead; with no chance for revolt, or opportunity for complaint, and in harmony with philosophy, reason, and revelation—the only true way, for it is God's way—and as infallible as the King on the throne, and as Divine as the gospel we preach; we are now ready to study the manner of appointing him.

When Israel passed out of Egypt through the Red Sea, and were baptized into Moses, they could never return to the land of their bondage with honor, or without deserting their leader whom God had appointed. For that reason God led them the route that He did, lest they might run back and forth, from one leader to the other. (Ex. 13: 17.) When God brings a child into His family, the era of his spiritual life begins. Behind

that epoch he can never go, except as a deserter, or a rebel. So when a man is ordained a minister, or an elder, his life work is fixed; and his ordination becomes an epoch in his life peculiarly marked; and exceedingly prominent—the Teneriffe to which he looks back as he voyages through life. Though many discouragements may arise, he is henceforth under covenant with God to do His work. Therefore the ceremony should be marked, and solemn, and long to be remembered. The fasting should not be simply from a 9 o'clock Sunday breakfast, through a hurried communion to get back to dinner at 12; but a full week of scanty eating with all luxuries discarded, and diet the most simple; with continued prayerfulness.

The time should be given to fasting and prayer by the whole church; and solemn convocations should be the order of the day. It should be a marked epoch, the most solemn; and long remembered in the life of that man.

With prayer and fasting and the laying on of hands by all the ministers and elders present, he should be set apart to the work to which he is ordained; and from henceforth he takes the care, and oversight of the church of God. Not that he must do the work himself alone; but he calls around him helps; (1 Cor. 12: 28) who under him assist in the distribution of the bread and wine. These are commonly and improperly called deacons. The

word helps, would be more appropriate. These helps assist in the administration of the ordinances, and the finances, under the direction of the ministry, and eldership; under whose supervision they are being trained and tried.

They should also be admitted to the councils of the church, and thus prepared for church work, under the training of superiors in age, and experience.

These elders, and ministers, whether few or many in the church, are not chosen of men—elected; but are Divinely appointed, for the management of the church of God, and are responsible for its success, and work. They do not lord it over God's heritage, but are examples to the flock. But they are not without authority in the kingdom, to be ignored by the young prattling preachers; and the influence of their wisdom, and experience lost, when it is most needed.

The law is, "Let the younger submit to the elder." He takes the place of the evangelist in the church after his appointment, while the evangelist goes to new fields. He is the ruler in the church, not by physical force, but by spiritual influence; and the church is expected to be under his jurisdiction, and instruction; for one whom God has chosen is worthy; and it is expected he will take the oversight of the saints; teaching, disciplining, correcting, instructing, warning, leading, feeding

and exhorting, to their highest development in christian life, and spirit. To that end he gives his life's purposes, energies, and thought; that through his labors, and teaching, Christ may be formed in the saints so fully, that others seeing their good works under his direction, may be led to glorify our Father in heaven.

CHAPTER XXXV.

DISCIPLINE OF ELDERS.

But he is not infallible, and as with Paul, so also with him, the flesh wars against the spirit, and while he wills to do good, and in his mind desires to serve the law of the spirit, yet in the members of his body—the flesh, with its passions and lusts, there is a law waring against his mind, and spiritual desires, bringing him into captivity to the flesh; with its pride, vanity, and ambitions. This is the difference between the dispensation of the flesh, and that of the spirit. The law ought to control man's actions in the flesh, and hold him in restraint by law, or under *rule*, before principle developed. The law could brook no variation in life, from the most strict obedience; and condemnation passed upon every one who violated any one of its mandates. For "he who transgressed one command has broken the law and is guilty of all." But the law of the spirit of life in Christ Jesus, was of faith, and pertained to the mind of men—his spirituality; and was to subdue his will to God. Under it the stumblings of the flesh are not so much considered, when the mind is set on

good, and the will is to work righteousness. With the lusts, and passions, of the flesh in our members, it is not possible for a man to perfectly restrain his life, into a perfect acquiescence in the justice, goodness, righteousness, and holiness, of the law which was given for the government of the flesh; but is made death to us, because of sin which is in our members.

Thus the law was weak through the flesh, wherein was a law in its members, warring against the law in our mind and bringing us into captivity to the law of sin—law of transgression—in our members; so we could not do the things we desired to do. A wonderful example of this was found in David; who with all his wonderful piety, reverence, and devotion to God's law; could not restrain himself from continual transgression.

Hence the law of the spirit of life in Christ Jesus, pertains to the spiritual; and would transform man by the renewal of the mind. (Ro. 12:2).

By the development of pure, and lofty sentiment, begotten in the spirit, by the seed of the word, man is sanctified to holiness, and the flesh is restrained through the highest conception of loveliness, in the beauty, and grandeur of the character of Christ, as set forth in the gospel of his grace. This wonderful conception is taken into the mind by faith, produced by hearing the word of God; (Ro. 10:) and through the culture of our

spirits we are transformed—*metamorphosed*—by the renewing of our minds; and man is brought under the control of the spiritual, through the culture of his spirit, unto the development of his spirituality and affections, by the reception of the word through faith; and the stumblings of the flesh in its weakness are overlooked, while the mind, and heart, are being developed into the spiritual, and the heavenly.

Read carefully the epistle of Paul to the Romans, forgetful of Lard's commentary on Chapter 2: 14, and you will find that it is not the hearer of the law, that is justified, but the doer of the law, and the heathen who by nature does right, is as righteous as the Jew who does right through the restraint of the law, and since both have failed to fulfill all righteousness, both have passed under condemnation, and all are lost, for all have sinned. Redemption therefore must come through the hearing of the word, since they are condemned by the works of the law. By the works of the law there can be no justification; for under it all have failed—sinned—and passed under condemnation. Salvation must come therefore from hearing the word, and its reception by faith into our minds, that we may be saved—sanctified by the truth. (John 17: 17.) Jesus as the embodied word says, "I am the truth"—"the light"—"the life of men" "The life is the light of men." (John 1: 4.) Without that light there is no life.

“Faith is bewildered much by men who meant to make it plain.”

It is simply the act of receiving truth into the mind—into the inner man—into the spirit of man. Whoever believes the word, receives the word. The eyes of the understanding of the believer are enlightened by the reception of the spirit of wisdom, and revelation, in the knowledge of Christ, by faith in the word of God; by which they know what is the hope, of His calling, and what the riches of the glory of His inheritance in the saints. (Eph. 1: 17-18).

But the eyes of the unbeliever, who receives not the light of life, are darkened, being alienated from the life of God through the ignorance that is in him, because of the blindness of his heart; while walking in the vanity of his mind; (Eph. 4: 17-19) giving himself up to uncleanness, with greediness.

Under the dispensation of faith, the law is not written upon stones to be read by observation; but upon the heart—the affections—to inspire to the highest spiritual impulses. (11 Cor. 3.) “I will make a new covenant with any people, says God, in which I will put my laws into their minds, and write them upon their affections. (Jer. 31: 31.) The heart in scripture always mean the affectionate intelligence. A man may serve God with the mind, and in the devotion of his affections, while stumbling under the pressure of fleshly impulses,

and earthly environments. Like Israel who feared the Lord, yet served other gods.

This manifests the need of continual teaching and warning, in order to perfection. (Col. 1: 28.) Therefore "All kinds of men" are not sent out to "Preach all kind of doctrine," responsible to no one. If an angel shall preach anything different from what Paul preached as the gospel, he was accursed.

The law was for the development, and purification of the flesh; while the gospel is for the development of the mind and heart—the spirit of man—lifting him into higher spiritual culture and grace. The law of the spirit of life in Christ Jesus, frees us from the law over our fleshly member, which cannot keep its holy injunctions, until the spiritual man is cultured into high and lofty conceptions of the beauty of holiness, and the grandeur of the love and knowledge of God.

A man thus cultured into spirituality, is no longer led by fleshly impulses, and passions; but by his spirit, cultured and developed by the spirit of God, through the gospel of His Son. By it, the mind and affections of the man are so developed in Godly spirituality, that 'tis said of him, he has the mind of Christ, or the spirit of God. Christ is formed—"formed in him." (Gal. 4: 19).

Therefore, it is necessary, that, under the dispensation of spirit; culture, instead of fleshly re-

strait, the instruction should be the most perfect, in its accuracy.

That partiality, and fleshly impulses, with pride, and vanity, shall all give place to humility, Christian courtesy, and fraternal sympathy.

Hence the necessity of an elder, who is to be both an example and teacher, to be a man of marked character, and spiritual attainments.

Though he may pass the crucial examination required; like Paul he has the laws of the flesh to contend with, and is liable for such reasons, and perhaps others, to fall from his steadfastness, and like Alexander and Hymeneus, to err from the truth; or give heed to seducing spirits, fables, or doctrine of devils; or be lifted up with pride and fall from his steadfastness, like Diotrephes; (3 John 9) who assumed the superiority, and lorded it over God's heritage.

Or among them, may arise men, speaking perverse things, to draw away disciples after them. (Acts 20).

Or men will arise who seek to please those who would gratify itching ears; (2 Tim. 4) and fail to preach the word, which alone can save; (Ro. 1: 16) therefore it is necessary in order to the perfection of church polity, that a tribunal be established for the censure, or discipline, of those who publish heresy, or live ungodly, or are guilty of mal-administration in the church. A case of heresy is

found in Hymeneus and Alexander who were convicted of blasphemy, and were given over to satan for such impropriety. Also in Hymeneus and Philetus who erred, and taught contrary to the decrees of the officers of the church; and by their false teachings led disciples away from the faith. A case of mal-administration is found in Diotrophes, who took it upon himself to cast out of the church, those who did not give him the pre-eminence he desired.

In all these cases, an aged evangelist, well-known in the church, sat as judge in the case and administered the discipline deserved.

Paul says to Timothy, "Against an elder receive not an accusation but by two or three witnesses." The evangelist then was to receive accusations against the elders, whom they had examined, and appointed, under God.

Paul especially warns Timothy against Higher Criticism from false scientists in the last two paragraphs of his first epistle to Timothy. (See also Tim. 1: 4-7 and 2 Tim. 2: 14, 16 and 23, Tit. 1: 14 and 3: 9, all of which the teacher among the saints would do well to consider.)

Thus we see it is the business of the ministry to see that the young saints, incompetent to decide what should be taught them, shall be properly taught the gospel of God's grace. Are they competent to distinguish the proper teaching they

should receive, they need no teaching. Many of our teachers and editors have done more to cause Israel to sin than did Jerehoam the Son of Nebat. And this false teaching, "All kinds of men with all kinds of doctrine," have been among us, with no way to get rid of them, or correct their errors, or ungodliness, has been the sad cry for near a full century; and we are no better off to-day, than we were fifty years ago.

A few ignorant elders, who are themselves unqualified for the office they hold, have sometimes taken it upon themselves to sit in judgment upon some preacher; who has perhaps given them a just, and much needed rebuke, for holding office in the Lord's kingdom, by a human vote; instead of by the Lord's appointment. How careful should men be in their administration, who are appointed by a republican rebellion; instead of by the authority of the King of glory.

I cannot see why our thoughtful students of the word, have not asked for a simple shadow of authority, for an election in the kingdom of our dear Lord.

Many have mourned over the anarchy which prevails among us, but have failed to see what was wrong, and how easily and successfully the Lord's plan can be worked.

Others are so infatuated with our republican institutions, that they would not exchange them

for any other form of government, even though the Lord God himself is King.

Every writer that has written, has started up-on the basis of elections; than which there could be no ground more contrary to the whole system of Divine government. God is the Lord, and He has crowned His Son Jesus the anointed, King of all kings, and every tongue as well as every act in heaven, in earth, and under the earth, should confess His supreme authority; for God has given Him a name above every name, and to Him ascribed all power in heaven, and among men; and His kingdom, and His government, shall have no end. Amen and Amen.

To reduce the system to apostolic practice, and precedent, an evangelist goes out like Paul; and better far, if he shall take Barnabas, or Silas with him. They go to Corinth, or Antioch, and preach Christ, through the word of God. Those who hear and believe the word are pricked to the heart, and they tell them to reform their lives; and be baptized in the name of Jesus Christ, for there is no other name, given among men, whereby we can be saved, but the name of Jesus Christ. His is the only authority for salvation. Many hearing the things concerning the kingdom and the name of Jesus Christ believe and are baptized. These continue with one accord in fellowship, and breaking of bread, and in prayers, under the

teaching of the man of God who came among them, as he goes from house, to house, preaching the things of the kingdom. They meet under his instruction, and keep the ordinances as they were delivered to the saints at the beginning. No elders can be ordained, for the King has said no novice shall be appointed, and a man must first be tried before he can hold office in the kingdom of God's dear Son.

The evangelist continues with them, teaching them, all things the Master has commanded. No man can well take his place, but if he must leave he imports for them a teacher, as Paul left Titus in Crete, and Timothy in Ephesus, to set in order things wanting in the kingdom, and teach them perfection of christian life. These teachers select such helps as are needed in administering the ordinances, arranging the finances, conducting the different services, selecting the proper gifts, in prayer, in exhortation, in song, and the instruction of the young, to superintend the Sunday school, to lead all meetings in the church, etc.

When he goes away, he calls another to take his place, for as long as that church needs a teacher, it is incompetent to select one. When a few shall become efficient in knowledge and character, they may be appointed teachers, after a careful, and scriptural examination. When these no longer need teaching they will be competent to select a

teacher for the babes, and strong young men of the church. (1 John 2; *passim*).

No babe in the church can distinguish milk from poison. The more bitter, the more anxious he would be to crucify the flesh, and do something for Christ. If too savory, he would soon take nothing but taffy and toddy. It requires the wisdom of age, and of experience, to properly care for a church.

Upon the proper development of those who have started, depends the future of that church. If they let their light so shine before men, that others seeing their good works shall be led to glorify their Father in heaven; the church will be a success. But if they snub their preacher to find one that will "draw," and having itching ears, shall call to themselves a teacher, and if he fails to draw, to then, run him off and try another, the cause will have a long hard struggle there. I once advertised for a church that would "draw."

A preacher that will "draw" must cater to the whims of the populace. No demagogue is fit for a teacher in the church of Jesus Christ. It is the godly life, and loving fellowship, and sympathy in the membership, that must have the legitimate attention. If the preacher draws, those who are converted are converted to him; and when he leaves they scatter.

If the church draws, the converts are won to a godly life, and christian symyathy, and they will stay, and grow, with any preacher. Let the word of God be preached, and lived, and it will draw—draw to the King of glory—draw to the loving head, Lord over all, God blessed forever.

CHAPTER XXXVI.

FEMALE ELDERS.

A few days since I received a letter from a young lady I dearly love, which said she had to write an essay on the work of the Holy Spirit, for the Endeavor Society, and she had thought of asking me about it, but from some things I had written she thought I did not agree with her, so she did not write.

I wrote back that after having studied the subject for more than fifty years; and having had eight public discussions with representative men of the demoninations; besides some written discussions with our own brethren, I was sad that I had not yet reached the plain where I could agree with her. Especially since I began the study thirty years before she was born, and am in harmony with A. Campbell and I. Errett, and others who represented us in the early years of the reformation. But I was more sad, that she had reached a point so early in life, where she cared to investigate no further. She had reached a *period* in the knowledge of the Holy Spirit.

In the days of Campbell, Scott, and that host of good men, made great by the study of the word;

there was a continual study to know all that it teaches.

Of them, it was said, that, were the bible lost, it could easily be reproduced from their memories. But in these days I find if any wish to know what the bible teaches, they go to S. S. literature, most of which is but a transcript of denominational publications and most exceedingly faulty. If we have nothing better than they, why not go with them? Why keep up a distinction when there is no difference? Surely if they are right, the cause of Christ would be advanced by our joining their ranks, and helping them on. But if they are wrong, God will hold us responsible if we do not correct their errors. (Amos 6: 1).

When the pilgrims were about to embark on the Mayflower; their old pastor Robinson, himself too old to come, led them to the seashore and after prayers exhorted them to come to no period in religion; but if a reformer should be raised up by God, bringing more light, to receive that light thankfully; but to make no stop in their advancement in the truth.

One of our most learned and scriptural preachers, wrote an article on the work of women in the church, and since then has been boycotted by our churches under the controlling vote of women, and C. E. societies. I was once asked in convention at Hiawatha, Kansas, to take the place of

an absentee, and speak upon "The Relation of the C. E. to the Church." I objected and said I did not know of any relation; that one was a human affair organized by a Congregational minister; and the other was a divine institution set in order by the King of Glory; and I could not tell what relation they were. After that, I too, was boycotted in that convention.

A very devoted sister, but surely of more piety than faith; once said to me, that she did not like what Paul said about women; that he was a bachelor and did not like women as much as Christ, who taught differently. I tried to show her that if Paul and Jesus spoke by the same spirit, they spoke alike; and each must be heard, or we resisted the Holy Spirit, as did the Jews. If Jesus spoke by the spirit, Paul did also, for Jesus said He would send the spirit to all the apostles. In the study of woman's work in the world under the ministrations of Satan let the spirits of the devil direct us; but in the study of woman's work in the kingdom of Christ, may we be guided by the Holy Spirit in all he may say. If we refuse to hear, we resist not man, but the Holy Spirit; and Jesus Christ our Lord, who sent the apostles forth by the spirit to teach those they disciplined, "All things whatsoever He had commanded." To reject His teaching is darkness, and death.

With the "lamp of life" before us, we shall seek to know the official work of women in the kingdom of heaven; and when we have found the light, endeavor to walk therein. Their appointment to any office, must be, like that of all others, from the King Eternal, Immortal, Invisible; the only wise God, to whom be glory, and dominion, and honor, and power, forever.

If the Greek word (*presbuteros*) in its masculine form means a man in the office of an elder; I cannot see why, when used in its feminine form it does not refer to a woman elder in the church of Christ. When Paul tells Titus the character such must have, when describing the character and duties of the elder men, or men elders, he adds, "That the elder women," or women elders "*likewise* shall be in behavior as becometh holiness; not false accusers, not given to wine, *teachers of good things*." (Titus 2:3.) Like the men elders they are teachers in the church.

Paul says the *diakonoi* were ministers by whom the saints at Corinth believed; (1 Cor 3: 5) and then to the church at Rome he says Phebe was a minister from the church at Cenchrea, (Ro. 16: 1) so that if Paul, Apollos and Cephas were teachers by whom men believed—(Faith comes by hearing the word)—then Phebe was also a minister of the word from Cenchrea. There can be no mistake here.

Paul to Timothy says, he "would that men pray everywhere, lifting up holy hands without wrath or doubting"; and in the same manner the women also, in becoming attire." (1 Tim. 2: 8.) This does not mean in private, for what difference would the attire make in private? "Everywhere" means any conspicuous place, where men may pray there women may pray also. But not with gaudy dress, of bows, and furbelows, and costly guildings for display; but in modesty as becometh women professing godliness.

In his letter to the church at Corinth Paul says, (1 Cor. 11: 5) "Every woman that prayeth or prophesieth, with her head uncovered, etc. Then she may pray, and prophesy, when in proper attire. Here prophesy is added to prayer. Prophecy means encouragement, inspiration to hope, exhortation. She may take part in this also; everywhere, anywhere, in the church assembled, or out of it, in private or public, if done with shamefacedness and sobriety.

But not with guildings, and trappings, and jewels, and hair embroidered, and wordly display, and brazen effrontery.

But Paul says, "Let your women keep silent in the assemblies for it is not permitted unto them to speak, but they are commanded to be under obedience." * * * "It is a shame for a woman to speak in the church."

Now if the above applies to everything in the church; if a woman violates it she is as guilty as was Eve. If she is made to think the Lord did not mean what he said; she is influenced by the same spirit which led Eve to her ruin.

God certainly means just what he says, and if we violate His precepts, we must suffer the same, as did Israel of old. "Rebellion is as the sin of witchcraft and stubbornness is as iniquity and idolitry." (1 Sam. 16: 23) Death and ruin will surely follow in the wake of all such. Let us see. Paul says, "your wives." This would be a proper rendering. From Genesis to Revelations the husband is counted the head of the wife, and there is nothing more disgraceful to a woman or embarrassing in society than for a wife to take the lead in conversation and entertainment even at home; but how much more so in public assemblies. How many have noticed the annoyance produced by a nervous, sensitive, wife coming in collision with her husband. If she is such a wife as the bible teaches her to be, and demands that she must be if she fully understands that God has appointed a head in every relation; and in His wisdom has seen fit to place man at the head of the family; not only in the gospel dispensation, as Paul argues; (1 Cor. 14: 34-37) but also by the law; and in the government of the patriarchs.

She has always been counted the weaker vessel. If she comes into physical collision with

man, she as a class must submit. And as we will surely show she has a power transcendently above the man. Is woman the equal of the man? I answer. No. Is man superior to the woman? Again the response is. No! They cannot be compared. In frame, in cast of mind, in style of thought, in sympathy, in heart force, in physical action, in mental power, in the gentle qualities, they are not the same. I speak of them as a class.

There are some masculine women, and some effeminate men, who border near the line; but all have little use for *a man made out of a woman*, or *a woman made out of a man*. Coarse and heartless is the masculine woman; and weak, and insipid is the effeminate man. The former makes a tyrant, and the latter makes—just nothing.

A woman does not reason; but comes to her conclusions in a manner all her own. Her sensitive nature catches hold of a proposition, as if by inspiration, and her answer is ready in a moment. You might as well throw sawdust at a bridge pier, as attempt to reason with her then. State a few facts, and wait, and from some other standpoint her sensitive nature will by her intuition see it all again; and perhaps right this time. What woman with her sensitive nerves, vibrating with every touch into strange sweet music like an eolian harp, catches by intuition; man must reach by plodding through labyrinths of logic. But the

road by which he gets there once, will, if he takes the same premises as his guide posts, bring him there again. His route, from the same starting point to the conclusion, is unchangeable as the laws of the ancient Medes and Persians; and hence if he is once right he is quite likely to remain. But she is likely to change, with the change of her environments. With such heterogeneous qualities we find a great dissimilarity in power. In prophesy—exhortation—and prayer she will move an audience at once; for people largely act from impulse; not from thought, or faith.

Joan of Arc, could, by her impulse hurl an army into the jaws of death, or into victory, which a general of thought and fame could not hold under fire an hour. In prayer, and prophetic consolation, and encouragement, she has man's moving powers multiplied; but as a teacher she is quite unsafe. Too strong her impulses, and too weak her faculties for reason, to establish people in the faith. She can produce feeling enough; but such converts do not last. James says, "It is our faith that overcomes the world"; but all experience, and observation testifies that the world will overcome our emotions. This is the reason Paul gives, why she may not be a teacher of the men. "I suffer not a woman to teach, or usurp authority over men."

All the authority there is in the church is that of teaching. No police force is needed in the king-

dom. By teaching the elders govern; and not by dogmatism. To appeal to the impulse of the untaught, is unsafe. You may lead them for awhile, but they are sure to go back. The elders rule by teaching the word of God. This gives the power, and glory to the King. Appeals to the emotions, give the glory to the preacher. The one is faith, the other feeling.

A half a century ago our brethren sought for faith; but when the churches wanting multitudes of converts, the preachers dropped the preaching of the word, and adopted illegitimate means to reach the emotions, and often times a wonderful meeting has been the ruin of the church.

Paul says Adam was not deceived. Eve, by her attractions, led him with eyes wide open. She was deceived, but he was not. With the smile of a coquet "she gave to him and he did eat." She with her impulsive nature is liable to be led astray; and then by her attractions, lead the man to ruin; as did the daughters of men—the children of Cain whom God has discarded, and branded—lead astray the sons of God—those of God's family through Abel, and Seth; whom the Lord claimed as his own—by their charms and perfidy, into violence, wickedness, and all evil imaginations, when brought into intimate associations. (Gen. 6: 1). The mother controls the child, and if she votes, not now, she will vote in the next generation

through her boy. 'Tis necessary therefore, the teaching should be kept in steady hands.

Scarcely a woman can raise her boy aright, without a father's teaching. She can spread sail enough, for his little life boat; but the father is needed at the helm.

Yet she is a grand helper in the sphere, in which God has placed her. In this there is wisdom divine. I pity the woman that cannot see it; and does not realize the powers God has given her. 'Tis very unfortunate, that sometimes, like some men, she gets a mania to "spout;" and leaves daddy to care for the wee ones, at home.

But does not Paul speak of female elders? (Tit. 2: 3 and 1 Tim. 5: 2) and of Phebe as a female minister? (Ro. 16: 1) and how could they perform their work, but by discourse in the church of God?

Let us then, seek to know who are the deaconesses, or female ministers, in the church; and what is their work.

When Paul went into Macedonia, he besought Timothy to abide at Ephesus, that he might correct the teachings of some, and charge all that they give no heed to fables, and genealogies, and questions of no profit but to the subverting of the hearers; and to teach all the ministry of Ephesus their duties; and to appoint others, when needed, to the work. To teach the women their place and

duty in the church; defining the character and work of the female ministers. Having clearly shown the qualifications of the elders whom he shall appoint; (1 Tim. 3: 1) he also tells Timothy the qualifications which must be possessed by the minister; (diakonos) (verse 8) and that also of his wife, (verse 11). He also speaks of the effect of ministering properly, upon the minister himself, as acquiring a confidence in the faith, and an honorable standing. He also explains how he shall treat the elders, both male and female (Chap. 5: 1-2.) He then says, "Let not a widow be taken into the number (verse 9). What number? Of the saints? No. It must be the number of officials. Number of the eldership; for that is what he is talking about. Not her qualifications as a good bread maker. And as one who is able to set the table nicely. For shame! Paul knew no such deaconess in the primitive church. These were simply known as helps appointed by the eldership—the ministry—for such work.

The deaconess of which Paul wrote must be a widow over sixty years old; having been but once married, and having reared her children well, and been hospitable to strangers, and humbly washed the saints, feet when needed, and relieved the afflicted ones with alacrity and pleasure, and as being well attested to every good work. This shows the qualifications required.

Paul tells Timothy to refuse the young widows; and the reason he gives for their refusal gives a clear inkling of the work she is to perform. Going from house to house they would soon learn to be idle, and meddlesome, and talkers, and tattlers, and busy-bodies in matters belonging to others. This shows that her work was from house to house; and she was expected to know much of the affairs of others. Of course, when taken into the number, she must be free from the faults, to which her work would incline her.

Then, what is her work? What is she appointed to do? And how will she do it? This Paul makes plain in his letter to Titus; (Chap. 2: 3) to whom he further catalogues her qualifications and tells what is her work.

"But speak thou the things which become sound doctrine; (teaching) that the aged women (or women elders) be in behavior as becometh holiness; not false accusers; nor given to wine; but teachers of good things." This shows that they are teachers in the church, and bring accusations against those who sin. If not allowed to accuse there would be no danger of accusing falsely; and like male elders they must be "apt to teach."

"That they may teach the young women to be affectionate to their husbands, and children, prudent, discreet, good, domestic, and submissive to their own husbands; that the word of God be

not blasphemed." This is her work. Paul "suffers not a woman to teach and *usurp authority over the man.*" To assume, in the church, authority over the men; by taking to themselves the instruction for which they are incompetent, and unsafe; but she may pray, and exhort, (prophesy) for which by nature she is well qualified. Yea! All may do that; the younger as well as the elder, if not so showy, and foolishly attired, as would show more pride than piety. The work of the female elder is to visit the homes, and from house to house, teach the younger women their duties in all the relations of life; especially as wives, and mothers, with sobriety, chastity, discretion, and submission; that if any have unbelieving husbands, they may be led by the chaste conversation of their wife, coupled with fear, to the service of Christ; (1 Pet. 3: 1-5) "that the word of God be not blasphemed; while their own children are well trained in the fear of the Lord, and in the acknowledgment of His word. There is a wonderful need of such women today; to call the young women together and teach them to pray, and how to serve God acceptably, with reverence and fear; and be true helpers in the kingdom of heaven.

We are needing more teachers that teach. Less gush and more truth; that saints may be sanctified, and sinners brought into the fold, by the gospel of Christ.

God made woman for a companion in life. Her sphere is eminently social. When in her proper sphere she has wonderful powers. Wherever her talent is properly used; she can make converts without number; as did the daughters of Cain. But none can tell to what, they will be converted; whether to God or the devil. That will depend upon her own heart's culture, and the faith by which she has stored in her mind the wonderful things of God's word. Let her open her own mind, and heart, to be taught before she would fain seek to teach.

Her sphere is home. 'Tis there she sits, a queen. It is the American Christian homes, that gives us, our American Christian civilization.

On bended knees, beside a little bed the mother teaches the little lisping lips to say, "Our Father who art in heaven."

The prayer the mother offers over that dear child, is heard through generations coming; and God knows how much farther.

If she loves God, and home, and the children God has given her, she can't afford to give up home, and all home means to her, and to the world, and to heaven, for the rostrum.

And if she does not love all these, the rostrum does not need her—does not want her.

It was the wife and mother, with twelve well trained babes, around her, gave to the world, the Wesleys.

Happy is the woman who from heaven, preaches through her boy. And happy is the boy, who sighs for heaven, because he will meet his mother there. The influence of the home is never lost. But for the mother's home influence, the church would soon go down. No wonder God has placed a woman's department in its officary. Something more than setting the table on Sunday.

Aquila took Apollos to his home, and with his noble wife Priscilla, taught him the way of the Lord more perfectly. That home furnished the church with a most eloquent preacher.

Thus 'tis needed that a minister be appointed to teach young wives their duties to their children, their husband, and their God, in their homes, 'till all shall sing of

“Home sweet home,”
and thanking God shall sing in louder strains

“There is no place like home.”

I never knew a great man, but he traced his greatness, and goodness, largely to his mother's home influence; or the encouragement he has received from some woman's home.

In her home is her element. She there sits a queen; and her work is prayer, and prophesy—devotion and encouragement to all.

CHAPTER XXXVII.

FOUNDATION.

God says by Isaiah "Behold I lay in Zion for a foundation, a stone; a tried stone; a precious corner stone; a sure foundation. He that believeth shall not make haste." (Is. 28: 16).

Peter says 1 Pet. 2:6: "Behold I place in Zion for a foundation, a corner-stone chosen and honorable, and the one believing on to it shall not be ashamed."

As there can be no system without a center; no body or church without a head; or no government without a constitution; so the kingdom of heaven must have a foundation, chosen and precious, that is the embodiment of all authority and to which every citizen must subscribe. All His subjects must be willing subjects. To His authority they must willingly subscribe, as the King of the kingdom to whom all power is given.

You can have no society without a constitution, as the basis thereof. Free Masons, Odd Fellows, Good Templars, *et al.*, must have a constitution as the basis of all authority—the end of all controversy.

The aims of both the Free Masons and the Odd Fellows may be the same but the separate constitution, however similar, shuts the members of one society from the privilege, and benefits of the other. With designs the same, and forms similar, there is no common fellowship between them.

So also with the Good Templars, and the Sons of Temperance. The end to be reached—the object of the two societies, is the same; but they can never unite into one society 'till one or both change their name. To unite with one does not give you any privileges with, or make you a member of the other.

Being benevolent, or temperate, does not make you a Mason or Templar.

So in the rebellion of states, they did not change the territory, nor the form of government; but simply the constitution, and the name; and the result was a conflict unto death. They organized a nation with the same form, with its executive, legislative and judicial department; its president, and its upper and lower houses; its states, counties, towns, and cities, and simply changed the name from "United States," to "Confederate States," both meaning the same thing in reality; and yet it was a separate organization. It was a rebellion and terrible were the consequences that followed.

Four million men met in a conflict the most bloody and fought 'till nearly every home in the nation was draped. The history of the world tells of no conflict so furious. And yet these Confederate States, copied their constitution from the constitution of the United States; and both were republics in form; but the existence of one made it rebellion against the other.

It is strange how little difference there was between them. But you cannot have two constitutions for one society, or build two societies on one constitution.

You cannot build two houses on one foundation; nor divide the house without dividing the foundation. You cannot have two constitutions for the same government. Let Spain, England, or Mexico, adopt two and the result must be war.

It is the same in the stellar systems; there can be but one center for each.

Introduce another centre and you must form another system. The old system is broken up, and fatal must be the results to that which has been.

As in nature so in grace, the System of Redemption must have its center, and around that center every orb must revolve in its proper orbit.

God's church, His kingdom, must have its foundation upon which all must be built; and to the authority of which all must subscribe.

It was God's promise to place in it, a sure foundation; a stone that was tried, elect, precious, that could not be moved.

Paul says that foundation was Christ. "Other foundations can no man lay than that which is laid; which is Jesus Christ." (1 Cor. 3: 11.)

He is the autocrat of the government of heaven; its wisdom, its sanctification, and redemption. He holds the authority, all authority and power.

But we are not built on the person of Christ, but the authority of Christ.

When Jesus led His disciples into the country of Cesarea Philippi; by the way, He asked them: "Whom do men say that I, the son of man, am?" And they answered, "Some say thou art John the Baptist; some Elias; and others Jeremias or one of the prophets." He said unto them, "But whom say ye that I am?" Simon Peter answered and said, "Thou art the Christ, the Son of the living God."

Jesus replied, telling him that on this rock he would build His church. Not on Peter, masculine gender; but on this rock, *petra* neuter gender. He would build His church; and the passage through the gates of hades will not prevail against my building it. He does not say the gates of hell shall not prevail against the church; but the gates of death shall not stop the building of His church

on that foundation; the acknowledgement of His Divine Sonship—His lordship Divine.

The confession of Jesus as the Son of God means something in the Divine plan. It means that He is God's anointed; a Prince, and a Saviour.

It means that He is head over all; Lord and Redeemer; the King of all kings; the blessed and only potentate; the highly exalted Son of the Highest, and is lawgiver to all.

It means that we take Him as our wisdom, and place ourselves under His direction, and counsel unhesitatingly; and yield our lives up to His guidance; taking Him as our all, and in all, God blessed forever; our prophet to instruct, our priest to mediate, and our King to command.

It brings us into the most devoted reverence, the most humble submission, with the highest possible conception of His purity, wisdom, and love.

If from our hearts that confession is made, it brings us into the most careful obedience to His name, and all He may teach we will do, and unhesitatingly, we will follow wherever He leads. It exalts His authority and places Him high over all, God blessed forever, and brings us to our knees in His presence. His church is built on that, and that only. It is the one article of the creed of His saints.

The church rests upon the personal authority of Jesus as the word of God—"the wonderful, the

counselor, the great and mighty God, the everlasting Father, and the Prince of peace." (Is.)

The corner stone of the church, is the absolute authority of the Lord Jesus—the word of God.

Here all true believers can unite; and all who thus believe will be one. Don't think Jesus prayed for what will not be fulfilled. All who believe on Him through the apostles' preaching will, and always have been, one. It is those who believe on Him through some other teaching who secede. On Christ you can build but one church. Roman Catholicism is built on the Pope as the successor of Peter and the Anglican church accepted Henry the Eighth in secession from Rome; the M. E. on its method, and the Presbyterian on its form of church polity; as is the Congregational church; and the Baptist church; on its manner of baptizing and so of all others.

Roman Catholicism claims to be built on Peter and the authority of his successor, and the Anglican church on John and the authority of his successor. All are built on church polity, and are as numerous as the theories thereof; but the church of God is built on the authority absolute of the Messiah, as the King eternal, immortal, and invisible; the only wise God our Saviour, to whom be glory and honor forever.

In the glad tidings preached in His name, the exaltation, glorification and authority is the

theme of the minister sent, and His laws and requirements is the testimony of apostles and prophets, and the Holy Spirit sent down from Him out of heaven. And all people who receive their testimony by faith—"believe on Him through their testimony"—will as certainly be one as He and the Father are one so they also will be one in Him.

Nothing more strange about it, than for those who accept the teaching of the Pope of Rome to be one; or those who receive by faith the teaching of the various churches, and remain of one mind and of one judgment. When they doubt any part of the teaching, they form a schism in the church to which they belong, as the various division of Methodism, and Presbyterianism demonstrate. The unity of the church is kept by the unity of faith in its head; and the prayer of Jesus is heard, and all who believe on Him as the word of God; the light of life; the King eternal, prophet and priest of the New Testament, will be one. Where there is division there is a lack of the faith required unto salvation.

Some are deceived; and if deceived, Satan has deceived them; and how far that deception goes before, from God's standpoint, it reaches heathenism God knoweth. Surely the man deceived has not the Holy Spirit; but like Eve is in the trans-

gression, equally with Adam, who willfully sinned but was not deceived. (1 Tim. 2: 10-14.)

Thus the man on another foundation is in another church; another kingdom; under another government—another King. This may seem uncharitable to others but it is loyalty to Christ. Many have sacrificed their *charity* towards God, for sake of *charity* for sinners whom God will damn. I surely would desire no more charity than the Master has taught me.

“Let God be true though every man a liar.”

CHAPTER XXXVIII.

SUMMARY.

At the risk of repetition and redundancy, I will present a summary of what I have argued on the duties, and relations of evangelists to the church.

First of all, let me say that every boy that can "spout," is not an evangelist. Nor are evangelists self-appointed. Too important is the work for those that are unprepared, and untried, to start out under the advice of no one; to preach what they see fit, with no one to restrain; unless it be some old man of God; and he is soon silenced by a cry of "foggy" among the young; and a threat that he will be voted down, and out, unless he subsides. Nor is he some young man, that the babes of the church have "*called*" by a majority of the flesh, with carnality prevailing above that which is spiritual.

The preachers call such a vote, "a call"; but the people get to the inwardness of the matter, and say we have "hired him." Yes! And he is their hireling; and is working for the money that is in it; and is under the control of his employers; and he, and they, both so consider it.

The question is how can we get out of this bondage, and into the liberty of the children of light?

Every appeal thus made, is through the carnal likes, and dislikes, of those undeveloped in spiritual things.

“And I, bretheren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat, for hitherto ye were not able to bear it; neither yet now are ye able. For while one saith I am of Paul; and another saith I am of Apollos; are ye not carnal? For ye are yet carnal; for whereas there is among you enjoying, and strife, and division, are ye not carnal and walk as men? Who then is Paul? and who is Apollos? but ministers by whom ye believed?” (1 Cor. 3:1-5). See also Chapter 1: 1-13.

Such division, and strife is engendered in every church whenever such a question is broached. And especially among those young in the cause, and undeveloped in spiritual things.

But what is the worse feature is, that the more carnal the people, the more they will cleave to the most carnal among the preachers; and they, most in need of spiritual preaching, and teaching, will be the least likely to receive it; for their ears will be turned from the truth unto fables.

That prophesy of Paul, 2 Tim. 4: 3, is not far from fulfillment when religious books must be

written, to be read in the style of "On the Rock," "Ben Hur," "Pillar of Fire," etc., instead of the style of teaching in the name of God.

How then must the work be started, and carried on? How was it in the early days of the church? How in the early days of the reformation? under Campbell, Scott, Stone, and others? How should it be?

A place is selected that should hear the truth; and an accredited preacher is sent there to preach it. He should not be a boy filled all full of gush, and no gospel. He should be a man tried, and known, and well proven. He should not be self sent, nor "called" by the people who are mostly ungodly. He should be an evangelist such as Christ, having ascended, gave to men. Not one self styled, self appointed, and self sent; and remarkable most of all for his conceit and ignorance. He should be selected by ministers of age, experience, and study, who are known to the saints, and whose praise is in all the churches, and who has been approved of God by a right division of the word.

His selection should be from qualifications, and these qualities should be such as the Lord demands. "He must be of honest report." Not of no reputation. He must have a reputation. His character must be known, and reported as honest; for he is to handle the Lord's money. 'Tis not

enough that he has not a reputation for dishonesty. A negative reputation will not do. He must have a reputation, and it must be for honesty—for every thing that is good. One whose life and character can be defended, if need be.

One whom the saints are not afraid, nor ashamed to endorse. When one comes around whispering that the preachers are all jealous of him, I know "There is something rotten in Denmark." You will soon find that there is nothing in him to be jealous of. The multitude of the saints must look up his reputation, and report.

He must be full of spirit—(not Holy Spirit in the Greek; see New Translations.) He must be full of understanding—knowledge of things, and especially of that which he is sent to preach.

Not a novice who has committed a few sermons to memory and can recite them glibly. Such would do to go with a Paul, or a Peter, and practice under their direction, and who would watch him, that he did not commit the wrong sermons, such as Talmage's, Spurgeon's, Springs', or Beecher's, more windy in rhetoric, than instructive in logic, and in truth—the word of truth.

So much depends upon the right preaching that if an angel preaches wrong, he will be a curse to the world, and God will curse him. (Gal. 1: 9.9.)

It is a terrible thing to be wrong, and lead men astray. If one err, from the truth, and you convert him, you have saved a soul from death. (James 5: 19.) Error means death, and hell. Not only to the preacher, but also to the hearer who is led into error by his higher criticism, evolution, or "science, falsely so-called."

His understanding should be carefully adjudged by the minister God has sent. Not the ministry the people have "called"—"*hired*."

Every little freshman, starting out from some college to *spout*, and take up a collection, is not an evangelist.

"He must be full of wisdom." He must know how to properly conduct himself, and the things which he has in charge, discerning, prudent, wise, discreet, and happy in the application of things.

Such is the kind of a man the apostles would choose. (See Acts 6: 3.)

And the people selected "Stephen, a man full of faith." He believed the word of God, and trusted it. He had not compromised the Holy Oracles to Greek philosophy, and with higher critics. He believed it. He believed it all—the story of Jonah and of Joshua. "And of the Holy Spirit."

Not only was he a man of understanding—of spirit; but he understood the things of God. Listen to his debate with the Jews, and you will

formsome idea of what it is to have an understanding of God—the Holy Spirit.

This description is characteristic of the other six. These were set before the apostles with the testimony of the multitude in their favor. They were thoroughly known, and vouched for; and the apostles appointed them.

In that way should a man be selected, and appointed, and he should go out with the endorsement of the whole ministry, chosen of God. Not by a few baby-chosen-elders, with one scriptural qualification—a foolish girl perhaps, consented to marry them.

Thus endorsed, they go out with the confidence of all who are willing to accept the testimony of their fellows. Thus doubts, and scandal, are checked, before they begin. Such need no "church letter" from some little, unknown congregation, down in Wooded Valley, or on Barren Creek.

Such, are set apart to their work in the most solemn, and prayful manner, and with the ceremony of the imposition of hands, make it an epoch in their lives. With this endorsement it will be hard for every illmanneredly sinner who has been reproved by him, to get up a scandal against him, to ruin his influence.

Nor will there be little jealousies arising among preachers, running like politicians for a place—an

office. Nor will they have to preach to please a few old ignoramuses, or lose their position. People can accept their preaching, or like Judas, go to their own place; or like some in apostolic days, be given over to satan till they learn not to blaspheme; nor can a little, ungodly set, hatch up a faction, and vote them out. Such are sent of God; not called of men.

Of such an evangelist, and his qualifications, Paul more fully speaks, under the title of *diakonos*, in his letters to Titus and Timothy.

“He must be grave, not double tongued, not given to much wine; not greedy of filthy lucre; holding the mystery of the faith—the gospel—in a pure conscience”—judgment of the mind—understanding. (1 Tim. 3: 8-9.)

“Holding faith, and a good conscience”—good understanding. (1 Tim. 1: 19.)

In this he must be first proven, and then he may minister, or serve. He is proven by going with some older, and well tried, evangelist, as Timothy, Titus, Epaphras, *et al.*; with Paul, until well known in the work.

Such are sent to an undeveloped church, like Ephesus; (1 Tim. 1: 3) or to a church out of order like Crete; (Titus 1: 5) to rebuke the stubborn, correct the erring, and set in order things that are wanting.

They reprove, rebuke and exhort with all authority; appoint elders, if they find any qualified, and if none are qualified they tarry to qualify them by teaching them duties under God.

And if there is no material to make elders among them, they import it and settle a pastor over them; who remains, under his watch-care, to guide and teach the church; not himself to be governed by a few novices; or conceited old barnacles, who have set themselves up to take the watch-care of the preacher, instead of the flock. He selects his "board," of "helps," etc., with whom to advise, and whose counsel will be of help to him in his work. The few most carnal, and therefore most officious, do not vote in an "Official Board," contrary to every bible precept, and precedent, to take matters out of his hands, and act without his advice, or consent; who instead of seeking advice from his experience, and study, they take him under their control as a hireling; and if he cannot be subdued by the fear of expulsion, they will raise the devil, and destroy his influence; and to do farther good in the world, he must move far away, "where their voice is not heard." And they will even then, follow him with letters, detrimental to his work.

Should he call for an investigation there is nobody politic to investigate; or with any authority to set things in order. Or if he is guilty of

heresy the most damnable, there is no one to stop the injury done, or decide what is truth, but a few babes in Christ, who have come in under his own heretical teaching.

If the Lord Jesus has set up such a system in His government, I don't wonder if satan laughs; for every convert made, is but a strengthening of the powers of darkness.

When Israel had forgotten the law of the Lord, and found their joy in their boasted numbers, Jesus said they compassed sea and land to make proselytes, and when they made them they were two-fold more the children of hell, than themselves.

So we as a people are going from bad to worse, till carnality is the basis of our church government, and ignorance and conceit, is catered to, by those looking for, or trying to hold a place. No wonder cowardice prevails, and a lack of faithfulness, is apparent in the ministry, who, are attempting to do by racing among the people; kissing the babies, flattering the mothers, shaking hands Sundays, and smiling, and simpering, all the week; what should be done by preaching the word, teaching Christ, reproofing sin, rebuking iniquity, and warning every man, and teaching every man that he may present every man perfect in Christ Jesus. (2 Tim. 4: 1-8 and Gal. 1: 23.)

Could our evangelists all go out in the name of Christ, and under the direction of the ministry Christ has ordained, to set in order what could be set in order, and "give over to satan to learn not to blaspheme," that disorderly element that can not be "set in order," we would soon have double the influence, with half the numbers. And then soon double the numbers by our influence; as nations would see our order and steadfastness.

These evangelists, under the advisement of all the *diakonate* under Christ, would act as elders, pastors, or bishops in the churches, till men could be developed, or imported, to take their place in cities or places where they have worked; and thus liberated, they would go elsewhere, to repeat that which has been accomplished here.

This is the Lord's plan, and it takes but little foresight to behold the harmony and success of its workings.

If then some of these *diakonos*, or minister, is charged with immoral practices, there is a tribunal before which they can be brought, whose influence in the church is transcendentally above their own; as was Alexander, and Hymeneus, before Paul, and Diotrophes before John, who will rebuke the guilty, and acquit the innocent, without the farce of a trial before partisans, with the disgraceful scandal of Sioux City and elsewhere.

And if they are guilty of teaching heresy, they can be looked after by those competent to judge of heresy, before they have led many to ruin, and the church to dishonor and disunion.

Now, how is it? An editor can write, or publish what he pleases, and a preacher can preach what he will, higher criticism, lower criticism, the distinction between faith and belief, etc., and there is no relief from heresies untold.

When Campbell, or Errett was in the chair editorial, and our ministry were students of the bible; instead of German philosophy, popular literature, and "science so-called," there was room enough for the discussion of all that then came up, and intellect, and influence enough, to correct what was erroneous and misleading. But with our papers controlled as they now are; the Christian Evangelist so thoroughly Garrisoned against all opposition; the Christian Standard lorded over by one Lord among many; and the Christian Century—100 years—loaded upon one Campbell—a "*Bactrian*" with two humps, carrying a different church upon each hump; with each paper getting pets to write "symposiums," that will strengthen their own heretical, and unscriptural views; and holding the veterans in restraint by a dread of being attacked with one-sided articles, without opportunity for response; and by favor, and flattery, getting up as large circulations as

possible; there is little hope of restraining the people from running into heresies, the most damnable, while everyone, as in Israel of old, does what ever seems good in his sight; since in Israel there is no judge, *and no judgment*. For the above paragraph "I give my back to the smiters, and my cheek to them who pluck off my hair."

A proper officer, properly sent will teach the church the true system of finance; and the Lord's requirement of equality among the saints.

He will establish an exchequer in the kingdom, so that the Lord's house will not be one vast begging institution, with lotteries, and grab-bags, "*hocus-pocus*" games, suppers, etc., to help pay expenses. All appeals to the flesh by such "chicanery" will be dispensed with, and the Lord's people will be taught faith in God's care, and providences.

The "*pious unimmersed*" will be *left out*, and impious immersed will be *cast out*, and the saints will be taught that if any desire to travel hellward, the "broad road" is outside of the kingdom, and easily found.

Men will be taught to make their contributions to Christ; and the money thus contributed, will be put into the Lord's treasury, to be distributed by the Lord's ministry, as the saints of old cast their contributions at the feet of the apostles; and such "carnal subscriptions as we often see; of \$50 for this man, or \$20 for that one, and nothing for another, will be unheard of.

The Lord's treasury will be supplied, and the man of God will be "*sent*" and not "*called*."

It may be said, that, it will not work. But it has been tried, and it has worked among the Methodist. Thus a bonus will not be offered to the sneak, the sycophant, and the hypocrite, but men will contribute to the Lord, and the work, and the power, *and the glory*, will be the Lord's. Boys will not be out advertising themselves like quack doctors; but they will be tried and proven, and sent out when competent, and where needed. And the Lord's kingdom will be worked after the Lord's system. We are far from being back to the "Old Jerusalem gospel" yet. Many other things were then taught, besides baptism for remission.

The efforts of the ministry will be to the perfecting of the saints, the edifying of the body of Christ, till all come into the fulness of the stature of Christ Jesus; into perfect manhood, and purity, and love; and proselyting will be done by others seeing our order, and good works; being led thereby to glorify our Father in heaven. (Matt. 5: 16.)

The devil, and the devilish, will not be kept in the church because of the payment of a meager subscription; but the standard of membership will be righteousness, peace, and joy in the Holy Spirit.

The man of God will call around him such "helps, governments," etc., for assistance, and counsel, as the Lord has authorized; and who are

qualified, and they will take the place of the unscriptural "Board" voted in by the unscriptural method of counting the noses of babes in Christ, who will vote them out, if they do not cater to their whims, and carnality. Men of God will be in the lead, and little "curbstone politicians," who have a mania to be elder, will learn that it is piety, and godliness, and righteousness, that prevails in the kingdom.

Saints will not be finding their associations in lodges, and clubs; and doing all their good works, and benevolence, and piety, in the name of Masons, Odd Fellows, Templars and Endeavorers; but the *Name of Christ* will be the synonym of all that is pure, and pious, and just, and holy, and benevolent, and fraternal, and loving, and true, and philanthropic.

There will be no other name for man's salvation, given, nor taught. Christ will be all, and in all.

Preachers will be the representations of ministerial courtesy; not so much among the "sects," as among the "saints," and little jealousies and discourtesies will not be found among the *diakonate*; except in cases of an occasional Diotrophes, who will soon be weeded out, to go to his own place.

The praise, in songs, hymns, and psalms, will be scripturally studied, and scripturally settled, and not left to the carnal wish, and delights of

one; nor the prejudice and stubbornness of the other; but settled from the word, by the ministry in council; as was the question of the circumcision of the gentiles, at the council in Jerusalem; and the men of faith will "be of the same mind and judgment."

Thus by careful study, divisions among the saints will be avoided, and the decrees of the council, will be kept by the churches. (Acts 15).

The elders in the church will be godly men, faithful to the truth, and able to defend it; endorsed by all as possessing the qualifications by the King commanded; and will be honored and esteemed within and without; not because they *hold* the office; but because they *fill* the office. The blush of shame, will not pass over the congregation whenever they arise to officiate. If the tongue of scandal is raised against them, they will have a tribunal to which they can appeal, and if found innocent, the influence of the whole ministry will be on their side to sustain them; but if guilty they will be solemnly rebuked before all that others may fear (1 Tim. 5: 19-20.) The whole working will be harmonious, and defensive of truth, and righteousness.

The flock will not take the oversight of the elders, pastors, or bishops; but they will take care of the fold, and lead them into green pastures, and beside the still waters, under the direction of

the "Chief shepherd," who will soon appear, with a crown of glory, for the faithful to wear. (1 Pet. 5: 1-5.)

Pastors will not be "*called*" for the church to take charge of, but men will be "*sent*" to take charge of the church—feeding them with the milk of the word, that they may grow thereby.

'Tis said this would destroy the independency of church-hood. It can't destroy that which is not. But if by that is meant that a little band of untaught and contentious brethren with unbounded conceit, down in some dark hollow, calling themselves "*The First Church of Christ*," can preach what they please, act as they please, and quarrel as they like; slander the "rulers of God's people" whom the Lord Jesus has sent, and whisper, and backbite, and traduce, the minister, and destroy the good, that good men could do, by their good-for-nothingness, and no one dare say, "Why do you so?" and crucified saints can make no appeal from their slander, or heresy; and this system of brotherhood in Christ, as herein presented, stops such nonsense, and puts an end to such iniquity, and makes God's people one; I say, Yes. It surely does. Thank God!

If any little band of stubborn souls, wish to stand independent, and do as they please; and make their *hired* preacher do as they say; and cater to their nod, as a hireling should; cut them

off, and let them stand all alone; and like, the rebel King of Samaria, let them send up to Jerusalem, and "*hire*" a priest, to go down and officiate for them. No doubt they could find those who would ignore the law of God, and go down. But let them know that the church of Christ is independent of them.

If they think they have a "*right*" to do *wrong*, if they please, let them go. They will soon find themselves "*Carried away beyond Babylon*" with a Higher Critic, Universalist, Unitarian, or Infidel preaching for them. Or no one at all. Soon none would care to say, "Why do you so?"

Think of a fraternal order, as the Masons, Odd Fellows, or some others, having a lot of independent societies; who dispute and quarrel, slander brethren, and disgrace the whole fraternity with their immoral strife, and no one dare say, "Why strive thus unlawfully brethren?"

It should be known, that if a band is independent of the whole body, the whole body is independent of them; and they should surely be cut off to avoid any stench from their foulness. If not cut off the whole body must carry their rottenness, without any plan for relief.

They can "*hire*" whom they please, to feed them what they will enjoy and no soul on earth, nor the Lord from heaven dare object; or cares to. But it is asked would not this destroy the

majority rule? Majority of what? Of the flesh; or the spirit? It would establish the rule of the spiritual, and cut off the rule of the untaught, and the carnal, who, under the present regime, do all the calling, though but little of the paying, and not much of the praying.

Has it ever occurred to any, that the minority in Congregational churches rule? Especially among us? The majority has little to say in a church of much piety.

A few chronic kickers will kick, kick, and keep kicking 'till for the sake of peace the pious and spiritual will consent to their rule. The result, is the preacher dare not rebuke their carnality, lest he start all the mules of the church, into kicking, 'till those who have plead for church union, must yield for fear of division—or he will be kicked out.

But the worst is not yet. When one of these old barnacles dies, the preacher in his panegyrics must tell of his flight to the skies. *His flight to the skies!* What for? To raise hell in heaven? To me it is doubtful if, passing the border, will change those much, who are crossing the river.

In his last message to man, the dear Lord says, in his picture of heaven: "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. 22: 11). The rest you can add in your mind.

But I sometimes question if the yielding of the good to the bad, does not savor more of inertia, or cowardice, than of piety.

Methinks if Peter, when he sneaked into the judgment hall with a lie on his lips to the maid at the door; could have had the same spirit before the ascension, that was given him after the ascension he would have made that hour hot for the Sanhedrim; and the sentence of death to the Christ, would not have been quite so unaminious. We sometimes praise a spirit that is more carnal, selfish, and cowardly, than heavenly, in its manifestations.

Peter accused the Jews on Pentecost, of crucifying the Lord of glory, when they really had nothing to do with it. But they did it, *because they had nothing to do with it*. Had those who loved Him been as bold for the right with the spirit they then had, as they were fifty days after with the spirit God gave them, it is doubtful if Pilate would have yielded; or the cry to crucify Him, would have won.

The spirit of truth makes us true to the right, and bold in defense of the good. So many will stand off and see innocence crucified, for fear of contention in its defense. Jesus says, in as much as you shall do it to the least of my brethren you do it to me." I have often felt more contempt for my friends, than disgust for my enemies. I have no use for a friend that will simply stand, and

gape when I am persecuted and make no defense of my innocence. If a man has the spirit of Christ, let him stand up for the truth in His name, and not turn the Lord's cause over, into the hands of those carnal, for fear you may not accord with a sickly, sentimental spirit of good-for-nothingness, so much praised, by the world out of Christ. Be a man. The spirit of Christ will make a man of a man; but it can make nothing of a mouse—but a mouse.

No sir. When the majority are pious they don't rule by a count of the noses. That is a ruling of the flesh.

Piety may fight for the right for a brief space; but in the end it must yield to the flesh, that will resort to means too base to be met by the true, and the noble.

Slandering, whispering, back-biting, traducing, surmising, and every evil, will be resorted to by the flesh to carry its end, when the question is left to the carnality of a vote,

Who has not seen more political log-rolling in a church strife, than in curbstome politics, and men once members, but who have not been in the house of the Lord for years, brought from the ball-room, the saloon, or the brothel, to vote for an elder, or perhaps for a preacher.

But this plan, is not God's plan.

But 'tis asked if this would not give an opportunity to another centralization, in an ecclesiasticism like that of Rome?

Yes. If God's organization of His kingdom permitted the prostitution of its powers to support an ecclesiasticism so vast and so devilish, I suppose the same organization, would under the same environments, be liable to the same perversion. But do we think ourselves wiser than God; and thus competent to arrange a system less liable to the workings of the mystery of antiquity, which began in the days of Paul? as he said. Are we sure that the human device, of a popular government in His kingdom, would not tend to something a thousand times worse, than even the ecclesiasticism of Rome. Even now at this early day churches are choosing preachers that deny large portions the doctrine which was once most surely believed among us, and as Mr. Campbell said in his day, "All kinds of men are preaching all kinds of teaching."

And the only standard of doctrine is the desire of the babes in each church; for they can find some man, who will teach anything they desire.

For my part I am willing to trust God. Then if we can keep the carnal in subjection to the spiritual, all evil will be averted.

I see beauty and harmony in the management of the church of Roman Catholicism. The objection to it, is not in its organization; and the work-

ings of its governmental machinery; but my objection to it, is in the man of sin sitting in the place of God, and declaring himself to be God.

The organization is almost perfect but the creed or confession is wrong. To be a good Catholic you must believe in "Lord God, the Pope," as infallible. To be a christian you must believe that Jesus is the Christ, the son of the living God.

CHAPTER XXXIX.

SALVATION.

Salvation is a state, like marriage, or citizenship. It is not character; though character, good or bad, may follow. To save, means to deliver. Salvation, presupposes a lost condition. None can be saved until they are lost. "All have sinned and come short of the glory of God." Therefore all are lost, and all must be saved, or they will continue lost forever. Christ came not to condemn the world, but to save the world already condemned.

Man, having sinned, has passed under condemnation, and he cannot save himself by works of supererogation, for, since righteousness is enjoined upon all; he cannot become more than righteous to offset his failures, where he has come short of the fullness of the divine requirements. Since therefore he cannot work out his salvation having neither time nor energies by which he can work to offset what he lacks, since God demands it all, His salvation must be a free gift.

But God cannot make this gift to men at the sacrifice of His divine attributes. Infinity has no

darling attributes. That which is infinite in the whole, must be infinite in all its parts. Justice with God is as infinite as love; and one is as darling to Jehovah as the other. If one is destroyed, infinity is sacrificed, and ceases to be perfect. God's love, His mercy, and His grace are all infinite—infinite in the divine mind. It is unbounded, and infinite love for the lost race, which, by sin has separated itself from God. (Is. 59: 1) God said, "Your sins have separated between you and me," and the race had become a wandering prodigal, and yet the love of God was perfect in the divine mind. Mercy also being infinite in the Eternal and these attributes acting upon the divine conscience, induced the divine One to show favor—grace means favor—to a lost race, who had trampled under foot His laws, set at nought His counsels, and would none of His reproofs. God's love, mercy and grace, acting upon the Divine, induced God to make to man a gift, which in his lost condition he so much needed. Hence salvation is not of ourselves; it is the gift of God; (Eph. 2: 8) and was induced through infinite grace, love and mercy, acting upon the Divine will. Carefully read Eph. 2: 1-10.

In all this there was no merit. These attributes of Jehovah were found in the Divine mind, and are not found in us—in our hearts, only when presented through the gospel, and by faith taken into our consciences.

Infinity, cannot improve upon infinity. If these attributes in God, acting upon the Divine conscience, would not cause God to restrain man when he was departing from God by sin; they will not cause Him to reach out and bring man back after he has gone astray. If they had not power to restrain, they have not power to restore. There must be conditions to satisfy, or man must be lost forever.

Justice is as indefinite with God as love; and cannot be sacrificed without destroying God's infinitude. Justice pays all dues. The wages of sin is death (Ro. 6: 23). Death is due; and if God will not pay the wages of sin, we could not trust Him for the wages of righteousness; and salvation by faith would be impossible.

Atonement is acceptance of a part for the salvation of the rest.

When Saul sinned against the Gideonites, and broke the covenant between them and Israel, God sent a famine upon the people for three years; and David made inquiry of the Lord why. And the Lord answered: it is for Saul and his bloody house, because he slew the Gibeonites.

David did not pray the Lord to pass that by; but he sent for the Gibeonites and said. What shall I do for you? and wherewith shall I make atonement that ye may bless the inheritance of the Lord? What ye shall say, that will I do. They

said, let seven sons of the house of Saul be delivered unto us, and we will hang them up unto the Lord in Gibeah of Saul. And the King said I will give them. And when the atonement was made God was entreated for the land. (2 Sam. 21:) Justice must be met, and atonement must be made before God will be entreated.

So Christ hath once suffered for sins, the just for the unjust, that he might bring us to God. (1 Pet. 3: 18.)

Sin has separated us from God. (Is. 59: 1-21.) And God will not hear, and atonement must be made, that man may come back to God and God be entreated. The just Christ died for the unjust man that justice might be satisfied and God be just in His mercy, and grace, in justifying us through the redemption that is in Christ Jesus, whom God hath set forth that we, through faith in His blood, might declare His righteousness for the remission of past sins, through God's forbearance; that He might be just in justifying those of faith in Jesus. In other words, Jesus without a sin-spot, could not suffer for His own sin. Through His whole life He had not a sin. "He was holy, harmless, undefiled and separate from sinners." Death had not passed on Him, for He had not sinned.

But I had sinned, and death had passed on me. Jesus changes places with me. He attached my

sinful life to Himself and pays the penalty; and for me goes down into death. And into that death I go with Him, and lay beside Him in that cold, damp grave, and there attach His pure life to me, and I come forth to a new life and declare His righteousness for the remission of sins past through the forbearance of God. (Ro. 3: 26.) We in His death exchange places. He pays the penalty of my guilt, and I declare His righteousness for remission of sins of the past. This is the atonement for every man. Christ took my sins and went into death. I take His righteousness and pass into life.

'Tis thus I am reconciled to God by the death of His son; and now having been reconciled, I shall be saved by His life. (Ro. 5: 10.)

Having died to reconcile the world unto God, for, "God was in Christ reconciling the world unto Himself;" (2 Cor. 5: 19) for if one died for all then all have died; (2 Cor. 5: 15) and they who live by Him shall not henceforth live unto themselves, but unto Him who died for them. For those thus redeemed by His blood, He has become a merciful high priest; and has entered into the holiest of all, there to appear in the presence of God *for us*. Not for every one, but for the saints. He has passed into the heavens, carrying His own blood by which He makes intercession before the mercy seat, for the saints; not alien sinners.

In His death He became the propitiation for the sins of the world; but in heaven He is the propitiation for the sins of the saints.

Writing to the church, the apostle says of the saints, "If any man" (of us,) "sin, we" (not they have an advocate with the Father, Jesus Christ the righteous." He is the high priest of *our* profession. (Heb. 3: 1.) Not of *no* profession. The high priest entered into the Holiest of all, not without blood, which he offered for the sins of his people. But Christ being come a high priest of a greater, and more perfect tabernacle, has, with His own blood, appeared into God's presence, for His saints, and has become our advocate in the heaven, where He ever liveth to make intercession with God *for us*. Not for the world; but, "The high priest of *our* profession." Read Hebrews 9th and 10th chapters very carefully.

Having been reconciled by His death, we are saved by His life. His death was for the reconciling of the world. His life, and priesthood is for the saints. They come to God by Him; and through His name, offer up prayers unto the Father, from whom cometh every good gift. (Ja. 1: 17).

Men don't pray to Christ nor the Holy Spirit, but to the Father, in the name of Christ as an advocate.

Thus God's love, mercy and grace, acting upon the Divine mind, caused God to prepare a gift of

salvation for the lost race, through the satisfying of justice, by the death of our Lord Jesus Christ, for the sins of the world; and His living and abiding priesthood was for the saints, who by His eternal intercession before the throne appearing in the presence of God for His people, and through whom, we, who have stumbled after having been reconciled, may come to God in prayer, with the promise that He will hear us.

'Tis thus the alien sinner comes to the death of Christ for the remission of sins; while the saint finds remission through the priesthood of the risen and exalted Saviour—His life. Thus in the salvation of the sinner in the church, or temple, we have the advocacy of Christ in the heavens, whither He has gone, now to appear in the presence of God *for us*; while to the alien sinner we have the death of Christ, to which we must come by faith. Faith does not go, nor do we believe ourselves there when we are not; but because we believe we go—the man goes.

They go where God has promised to meet them, because they believe what He has said. That is going by faith. The great mistake has been in putting prayer outside of the church for those who are separated from God by sins, (Is. 59: 1-2) of whom God says "I will not hear"; and putting baptism into the death of Christ, in the church upon which institution God has recorded

His Name as Father, Son and Holy Spirit, the very fulness of the Divine Trinity," and has therefore promised to meet and bless all those who by faith come to the place of His appointment. (Ex. 20: 23.) "Wheresoever I record my name there will I be, and that to bless."

Christ's death is for the world and His priesthood for the children. (Ro. 5: 10, Heb. 3: 1 and 9: 11-12 and 21, James 5: 15, 1 John 2: 1 and 5: 13-18. Noticing all the time that the "we," and "us," refers to the saints.)

We have now seen that salvation is a free gift from God, who loved us, and not by works as a debt. Failing in works we were lost having departed by sin from the living God; for when by failure in works we had transgress one law, we passed under condemnation, and were lost. If by works we were lost; then by works we cannot be saved. Since we have nothing with which to buy; it must be a gift.

It was the grace, love and mercy of the Divine Father, acting upon the Divine mind, which caused Him to make a gift so wonderful—a gift which takes man from his alienation from God, and brings him into the family of God, and makes him an heir of all, and a joint heir with Jesus Christ His Son.

But the condition of that gift must be justice God must be just, as well as merciful.

Love, grace and mercy, all Divine, could not sacrifice the justice of God, and leave God infinite. Destroy one of His attributes, and you destroy His infinitude.

The death and priesthood of Jesus Christ are the only consistent means in the whole universe, of satisfying justice. God in Christ must die for man, or man is lost forever. The means is now prepared. God is manifest in the flesh, and died on the cross, the just for the unjust that He might bring us to God. Being put to death in the flesh but made alive in the spirit. He ascends to the skies and appears with His own blood in the presence of God, and before the mercy seat for the sins of His people—the saints.

Everything is now ready, and from God goes forth the announcement, "My oxen and my fattings are all killed, and all things are ready."

God's part is done. Salvation is fully prepared, and is ready for delivery to the race.

But will the poor fallen race accept. Ruthlessly it was spurned when man possessed it, and lived, and walked, and talked with God. Deliberately man went from the beauty of holiness, into sin and wretchedness and after a weary struggle, amid sighs, and tears, for 4,000 years, will he accept the deliverance offered? The God of all providence makes the provision; but it is with man to accept.

Man acts from love—from the good treasures of the heart. It is not natural for man to love God. It is not natural for man to hate God. It is not natural for man to know anything about God. The natural man knoweth not the things of God. (1 Cor. 2: 9-16).

The things of God must be revealed by the spirit of God.

“We love him because He first loved us.” Love is the reciprocation of love manifested. We must wait till God manifests Divine love before we can return to Him our poor, weak, sickly human love, so as to desire deliverance from sin and its consequences.

This was manifested in the death of His Son. “God so loved the world that He gave His only begotten Son that whosoever believeth on Him might not perish; but have everlasting life.” “God commendeth His love towards us, in that while we were yet sinners, Christ died for us.” (Ro. 5: 8.) “Hereby perceive we the love of God, because He laid down His life for us.” (1 John 9: 16.) “In this was manifested the love of God towards us, because that God sent His only begotten Son—into the world that we might live through him.” (1 John 4: 9.) In the agony of Calvary—the dying of the crucified—God manifested to poor, fallen humanity the deep throbbings of the Divine nature in its benign sympathy for a lost and ruined

race. From the sweets of innocence man had gone out under the dark storm cloud of sin and woe, without God, and without hope, to battle with affliction, and terror, all alone, without a star to lighten the gloom. His poor aching heart, harrassed on every side, cast down and forsaken, with grief, and despair, compassing his rounds of life, and goes without rest into the grave at last. God pities him and takes his poor fallen nature upon himself, and carries it through all the rough paths of human experiences, and poverty's gloom in utter homelessness, till death's shades gathered on Calvary's summit, and the sun veiled his face, and He died in gloom. By this death is atonement made, and 'tis said we are saved by the death, or the blood, or the cross of the crucified.

But all this would be unknown but for the story that reveals it, and the wonderful love of God would be unknown forever if unheard. It was therefore necessary that the story of the wonderful life, of this wonderful Lord, and the astounding death that He died, should be told; and this story is set forth in the gospel.

Thus the gospel is the record of the sayings, and doings, of Him who represented the wonderful love of the wonderful Lord; and the story of love, touching the heart of the lost, is said to be the power of God for salvation to all that believe it.

But faith comes by hearing the word which is preached by the gospel. There is no other way to get faith, but by preaching the word, and so it pleased God by the foolishness of preaching to save them that believe it—*if the gospel is preached*. All this is a part of the heavenly plan; and man is not reached as yet—not saved.

“Moreover * * * I declare to you the gospel which I preached, * * and by which you are saved if you keep it in memory. For it is the story of Christ’s death for our sins, according to the scriptures. (1 Cor. 15: 1). The gospel is the power of God to salvation to him who believes it. (Ro. 1: 16.)

All this is but the work of preparation, for the salvation of man; and the work is not yet begun in the man himself. To all this he has perhaps been an unwilling listener; and no impression has been made upon his moral sensibilities.

He must believe that story of love, or it will not effect him, or in any way change his moral nature, or control the sympathies of the soul.

Faith takes this story of love Divine into the mind and causes it to permeate every avenue of his being. If he believes it, it becomes a part of his inner self—of his spiritual discernments. Through that faith the love of God, the mercy of God, the grace of God, the beautiful loving life of Jesus, the agony of Gethsemana, the tragedy of

Golgotha, all permeate his darkened soul with new light, which converts it into a pool of sympathy, and by that faith the heart is purified. (Acts 15: 9). The heart is purified by the faith and not by something else, as, Divine prerogatives, because of faith.

The change is wrought by the faith itself—the belief of a story so loving and tender, has softened the chords of the soul and it vibrates into the music of praise, and thanksgiving, and the offering of incense, to Him who has loved—whom we love.

He now desires to draw nearer to God, that God may draw nigh to him. Since sin has separated between him and his God, he would seek to “break off his sins by righteousness, and his iniquities by turning back to God.” Sin is the transgression of law, and if he would break off his sins he will begin to obey. His first step toward God must be obedience.

This act, will show if his faith has touched his heart. It is *from the heart* he believes unto righteousness (Ro. 10: 10). He who does right righteous. (1 John 3: 7).

The righteousness of God is revealed in the gospel; (Ro. 1: 17) and if he is now ready to accept, he will begin to obey. His heart is purified by his faith, and from its “good treasures,” he is ready to bring forth good things, in obedience to Christ’s law. God tries his faith, and his love right here,

as He did Abraham and Isreal of old, to see if they would keep His statutes. Right here with his heart purified by faith, and his life purified by love he begins life anew. If you love me you will keep my commands." Pure within, and pure without, he is ready to accept the salvation God has prepared. That salvation he accepts by being baptized into Christ—into His death. Jesus says, John 15: 5. "Apart from me you can do nothing." The branch cannot bear fruit of itself. It must be graft into the vine, (John 15:1) or as Paul using the same figure in vegetable physiology calls it the olive tree, (Ro. 11) where he teaches that the branch broken from the good olive tree, like the one broken from the wild olive tree, must be graft in or perish.

In the system of grafting, the first thing done is to prepare the tree, which Jesus declares to be himself.

A natural bunch is one which nature grows. These were the natural seed of Abraham who were in Christ by a natural birth, until broken off because of unbelief; and therefore like branches from the wild olive must be grafted in again.

The tree was Christ—the vine was the same figure. Paul selected his figure from the plains of Italy, where the olive flourished; and Jesus chose his from the vine clad hills of Palestine. He was

speaking to the people of the one place, as Paul was writing to those of the other

The figures are the same from vegetable physiology.

This tree was prepared in His death. But for that no branch broken off could be graft in again.

The next step in the process is the preparation of the scion to be graft. No old withered rotten stick though graft, ever so perfectly will grow. The scion of itself, must have the elements of life—the buds of faith, hope, and love, must be alive, or they never can germinate. This is a law in all nature. You must not rush into the presence of God, with impurity and rottenness. The scion must be prepared. By faith, which purifies the heart it is prepared on the inside. The impurities are cut off that it may be suited to the tree. The outer life is then changed from the overt acts of sin by repentance—*metanoia*—a reformation. A turning from sin, to obedience. The graft is now ready; but “out of me”—apart from me—“you can do nothing.” “The branch separate from the vine is withered and men gather them and cast them into the fire and they are burned.” (John 15).

The preparation of the scion does not set it. The setting is another process. The purifying of the heart, or the life, does not set the graft; it only prepares it for setting. You cannot believe yourself in when you are out; nor love yourself in; but

because you believe, and love, you can go into the vineyard for work, when called by the Master.

When the scion by a renewed heart, and a reformed life is prepared—by faith, and repentance, which means purity within, and without—it must be set; that the tissues of the branch, may unite with those of the tree, and produce growth, and a rich fruitage. The tree being prepared in Christ death, and the scion prepared as suggested, Paul tells us the manner of engrafting. “As many of you as have been *baptised into Christ*; have been baptized *into His death*.” (Ro. 6: 1-4).

Then growth may begin, and fruits be expected. “Out of me” says Jesus, “you can do nothing.” Coming into Him we come into His kingdom, under his government, into His temple, and are made partakers of his calling. We are soldiers in his army. He is our king and we are His people.

Jesus says, (John 3: 36.) “He that believeth *on* the Son has everlasting life, and he that believeth not the Son shall not see life.” Again John 6: 47, “He that believeth *on* me hath everlasting life.”

The same expression is found in John 6: 40 and 3: 15 and 16 and 1: 12.

The word in the above quotations translated “on,” and “in,” is, “*eis*” in the original scriptures, which means, “*into*,” and from this some argue that a man is in Christ by believing alone. This

is the ground of the teaching of salvation by faith only. But what saith the scriptures.

James speaking of faith, says, that, standing alone, it is dead. (Ja. 2: 17.) Faith is only recognized, from the things it causes the man who believes to perform. If a man believeth into Christ, then as a matter of fact, God puts him in as a reward for believing; making faith a work and God a debtor; or the faith in the man inspires him to go in. If God puts him into Christ where does he put him in? Through the door or up some other way? It is the man from without, that is to be moved to within. The action is of the man. If the act is of God, then he does not "believe unto"; but God puts him "into" *because* he believes.

I was outside of the house; and now I am inside. 'Tis asked how I came in. It is answered that I walked in. Is it understood that one put me in because I walked? or that the walking brought me in? One or the other is true, for he who was without is within. The man has been moved. Simply walking would not bring me in, but the directness of the walk. I must walk in the right direction. So simply believing with a dead faith—believing like the devils, (James 2: 17-19) will not induce Christ to spread himself over me; but true faith, will inspire us to go by the way pointed out, till we reach the place of destination—salvation is in Christ. He is the vine, the sheep

fold, the temple, the way, the truth, the life. If in Him, we bear the fruit of the vine, He is the pastor and bishop of our souls, and we are in the right way, and walk in the truth, and the light, and "hath everlasting life." It is important to know how we get into him. One passage of scripture ought to set it forth clearly.

Paul says, (Heb. 3: 12) "Take heed brethren lest there be in any of you, an evil heart of unbelief, *in departing from the living God.*"

If an evil heart of unbelief is departing from the living God; then belief is drawing near to God. If unbelief takes us away through its inspirations, causing us to depart; then belief of the truth will inspire us to go into the Christ—into the way, the truth, the light, the life, and the redemption, which are in Him, yea, and amen forever. To be saved "we must *walk*"; not *stand*, "in the steps, of the faith of Abrahám." (Ro. 4: 12).

The people said let us go back. Moses said stand still and see God save you. But God said tell the people to go forward. It was not the time for prayer. (Ex. 14: 10-15).

Paul says, "By faith they passed through the Red Sea." (Heb. 11: 20.)

They believed into the sea. So a man believeth into Christ when his faith takes him into Christ by the appointed way—when he "draws nigh in full assurance of faith" "by a new way consecrat-

ed for us" "through Christ's flesh"; "having our hearts sprinkled from an evil conscience"—(evil judgment of the mind by the word of God falling upon it line upon line, precept upon precept here a little, and there a little, like the rain and the snow from heaven;) "and our bodies washed in pure water."

If a man cannot see this it is not because he is narrow between the eyes; but he has only one eye and that he has shut lest he should. Let me suggest that a man can't pray himself in, though he can pray the Lord to put him in. But the Lord will not answer such a prayer.

When my Lord says, "Come unto me" if we refuse He will not come out and carry us in. A man cannot believe, or love himself in; but he can believe and love enough to go in. He that comes to God must believe there is a God to come to; and he must believe God will reward him when he gets there. (Heb. 11: 6.) Paul illustrates the whole subject of faith in the eleventh chapter of Hebrews. As by faith these worthies walked; so man "believeth *into* the Son, and hath everlasting life,

Faith then is a confidence there is a salvation for us—a salvation prepared in Jesus the Christ.

Sick of sin, and its consequences, we desire it. This is a change of heart—repentance.

Neither confidence in, or love for, accepts. These only incline us to accept. Give us power to become Sons of God. (John 1: 12),

A lady's confidence in, and love for, a young man, does not make her a wife. There must be the ceremony of marriage in order to change the state. So with the foreigner who has confidence in our government, and love for our nation. He must be naturalized. Neither faith in, nor love for our nation, naturalizes him; but only makes him desire to be a citizen, and brings him to the ceremony of naturalization. No act of the mind, or the heart, can change the state. They can make one desire to have it changed, and joyfully come to the ceremony appointed for our translation into the kingdom of God's dear Son. (Col. 1: 13).

This salvation is from sin, and uncleanness. How then are we saved? How will we accept the salvation God has prepared for us?

Paul to Titus says, "Not by works of righteousness which we have done; but according to his mercy he saved us by the washing of regeneration, and the renewing of the Holy Spirit. (Titus 3: 5).

Two things are here declared as the means used by God for man's salvation. The one is the renewing of the Holy Spirit. This is the renewing of the mind. In Ro. 12: 2 Paul says, "We are

transformed by the renewing of the mind." That which is born of, or renewed by spirit is spirit.

The renewing of the Holy Spirit is the transforming of their mind, by the introduction of light into their understanding, by the word of God. Having the eyes of the understanding darkened, being alienated from the life of God through the ignorance that is in them on account of the stupidity of their hearts. (Eph. 4: 18).

John says the life of God, is the light, and the word came as the light of the world. (John 1: 1-14.) The Holy Spirit came testifying to that word till "The eyes of the understanding were enlightened"—renewed in knowledge—that you may know the hope of His calling, and the riches of His inheritance in the saints. (Eph. 1: 18.)

This is a prerequisite, always, to salvation. It is the regeneration itself—the incorruptible seed sown in the heart, by which they are born again. "Of His own will begat He us with the word of truth," (Ja. 1: 12), given by the Holy Spirit for the renewing of the darkened mind.

The other is the washing of regeneration. This washing is not the regeneration. The regeneration must precede the washing or you could not wash it. This washing is not a part of the regeneration, except as it is connected with our salvation. The regeneration is by the spirit, through the word of God. "Born again not of corruptible seed, but

of incorruptible, by the word of God which liveth and abideth forever." (1 Pet. 1: 23.) By the *washing* of this is salvation received.

Again Paul says, "Christ loved the church and gave Himself for it that He might sanctify and cleanse it by the washing of water by the word." (Eph. 5: 26.)

This explains that the washing of regeneration is a bath of water, and by it the church has been cleansed. This cleansing is a salvation from sin. When one is cleansed he is set apart to the service of righteousness, sanctified, and called a saint. The cleansing is by the washing of water. Cleansed, saved from sin, purified in the Lord Jesus.

But what is this washing here spoken of? What was it called?

It was the washing which cleansed us—saved us.

Peter says, speaking of the death, burial, and resurrection of Christ, "The like figure whereunto, even baptism doth also now save us; by the answer of a good conscience towards God." (Pet. 3: 21.)

Behind this statement no believer can possibly go. Baptism saves us, or the word of God is a fable. Nothing could be more clearly announced. It is not a fleshly washing for animal purification; but it is an act of the conscience—of a renewed mind—an act of faith, from hearing the word of

God. It is in this act, God has appointed that we shall show our willingness to accept that which the race threw away.

The philosophy of it is beautiful in the extreme. Man careless and indifferent, separated himself from God by sin, which is transgression of law. It is meet therefore that his willingness to return should be shown by obedience to a law in which man could see no moral bearing.

Were a command given by which we were to come into Christ Jesus, which had a significance in the relations of life, we would not know whether it was on account of our faith in the word of God, or our conception of right, in the nature of things. It was necessary therefore that God should appoint an ordinance that would be a test of faith, and also show a deep willingness to accept the blessing, in any manner God saw fit to appoint.

This brings us into Christ—into His kingdom where we may grow into a rich fruitage.

There can be but one act, which takes us through the gate, into the way, in which we are to travel.

Faith, and love, causes us to take the step which brings us into that relation. We are now prepared to understand the scriptures concerning our salvation.

If it is said we are saved by the grace, love or mercy of God, it is true. But for each of these, in

the Divine being, acting upon Him in all their infinitude and sweetness; moving Him to infinite compassion, and Divine tenderness toward the straying; and causing Him to prepare a way through the sacrifice of His own son, the beloved, there would have been no way prepared by which the lost, could return to a fathers loving welcome home. Without these characteristics in the Divine mind, all hope is abandoned and man is left in darkness and death, to wander an outcast 'till extinguished forever.

Because of these, dwelling in the eternal, a way is opened, for man's return to the fellowship of Father, Son, and Holy Spirit, with the past forgiven and strength imparted for the future.

But to say man is saved by these *alone*, destroys justice, and overthrows the Divine government, and makes God a changeable being, and destroys confidence in the stability of his government, and the glory of His name.

If it is said we are saved by the sacrifice—the the death—the blood of the crucified; it is true.

But for the agony of Gethsemana, the tragedy of Calvary, the pierced hands and pierced feet, and pierced side, and piercing cry of the man of sorrows, when carrying our poor fallen nature through that terrible gloom, that justice might be satisfied, and God be just, as well as merciful, in opening a fount for human cleansing, and a solace

for human woes, through an inspiring hope for a final end of his conflict with sin.

But to say we are saved by the death of Christ *alone*, takes away human responsibilities, and the incentive to toil and watch-care, on our part; and human growth and sympathy and development is at an end. Had the wearied life, and bursting heart, and the garden's gloom, and dying agony, been tenfold more, it would not, of itself, have taken a single soul to the skies.

To say we are saved by the priesthood of Christ is true.

But for His priesthood in the heavens, the saint in his terrible conflict with sin; struggling against such overwhelming odds, as he battles against the lust of the flesh, the lust of the eye, and the pride of life; falling at times, but hopefully rising to renew the battle, only to be overcome in the conflict; with the eagle of victory sometimes perching on the banner of Amelek and sometimes on the banner of Joshua; would often count all as lost, and give up the struggle.

But to know that we have a high-priest—the high-priest of our profession—who can be touched with the feelings of our infirmities—having passed through it all—and become a merciful and faithful high-priest in things pertaining to God—made after the order of Melchisedek—the order of superiority—and, “Therefore He is able to save to

the uttermost all those who come unto God through Him;" always living to interpose in their behalf, through His unchangeable priest-hood. (Heb. 7: 25.)

But to depend upon that priest-hood *alone*, and teach sinners who have never "come unto God through Him"; nor been reconciled through His death—aliens from God, and strangers from the covenant of His grace, without God, and without hope, and have never conformed to His death; but have stood outside of, and opposed to His kingdom and government; is contrary to all scriptural teaching, and to the philosophy of redemption as set forth in the gospel of His grace.

To say, we are saved by the gospel is true; and is in perfect harmony with reason as well as revelation, but to say, "*alone*," would destroy human responsibility and acquiescence in the scheme of the redemption of the race.

So preaching is a part of the plan, and as an important factor cannot be left out; but preaching *alone* would do little towards the transformation of man, without faith in the gospel and trust in the Lord.

So also the whole philosophy of redemption, as well as scriptural teaching, impresses upon us the truth that we are saved by faith.

Nothing else could cause us to cast on Him our care, while we, fearless, and confident, place

ourselves under the guidance of the Blessed, and by Him to be led as He listeth, whether through the deep waters, or climbing the heights.

Were I to attempt to write of the horizon of faith and the wonders of its power, and its blessings, I should come far short of expressing all that might be said in its favor.

But faith alone doctrine, is out of harmony with God and the word, and the wants of the world.

It makes faith a work, and God a debtor; discards human service, and human activities, and human obedience, in human development.

So also confession is a part of the plan, it being ordained of God that each shall confess Him before men, who by man was denied.

"Whoever is ashamed of me before men, of him will I be ashamed before my Father, and the angels."

"With the heart man believeth into righteousness; and with the mouth, confession is made unto salvation."

But salvation requires more than the simple announcement of the faith that is within us.

That, though required, yet alone will not save.

This is followed by baptism as a part of God's plan.

Paul calls it a washing and says we are saved by it. (Titus 3: 5.)

Peter says it is a figure of the death and resurrection of Jesus Christ, and tells us, *it saves us*. (Pet. 3: 4.)

It then, is perfectly proper to say Baptism saves us, for the spirit of God has declared it. But if any have thought, that baptism alone, can save one that is lost, that man has failed to grasp the economy of heaven, and knows but little of the wonderful sacrifice, required, both in heaven, and among men, to save a soul that is lost.

But putting them all together—God's part to prepare, and man's part to accept—the plan is harmonious, and the system complete, and we behold the wonderful mercy and kindness of God, in the wonderful feast He has prepared for the weary, and wandering ones; while faith strong, and heart trusting, and hope radiant, we reach out to accept the gift of His love.

With this all before us we can now understand such passages, as, "God be thanked that though you were servants of sin, you have obeyed from the heart that form of teaching which was delivered you, being then made free from sin, you became the servants of righteousness." (Ro. 6: 17).

"And now why tarriest thou, arise and be baptized, and wash away your sins, calling on the name of the Lord." (Acts 22: 16.)

“Repent, and be baptized everyone of you in the name of Jesus Christ, for the remission of sins.” (Acts 2: 38.)

Go preach the gospel to every creature He that believeth and is baptized shall be saved. (Mark 16: 16.) “He that believeth not, shall be damned.”

CHAPTER XXXX.

FINANCE.

It would be strange indeed, if the "God of heaven would set up a kingdom," intending to supply its exchequer from charity, and that by begging. That no system of revenue was provided for the running expenses of a kingdom so vast, is a marvel unprecedented, as such a thing is entirely unknown among men. We surely must look for some arrangement by which the officary can be paid, and the incidental expenses defrayed.

Expecting this kingdom to fill the whole earth, He started it and continues it without any laws for its revenue, and no plan for its support; He choose an officary that cannot live on "angel's food," and yet supplied neither raven's nor revenues to feed them, is not possible.

It cannot be. Some arrangement has surely been made, and laid deep in its constitution; and commensurate with its needs.

When Jesus gave his parable of Lazarus at the rich man's gate, whatever he meant, he most happily illustrated the present kingdom of heaven as a

begger at the rich man's door. Such is the aspect of the kingdom of heaven as seen in our day.

God's treasury is always bankrupt. Whoever heard of a surplus in the treasury with the debts paid- Nay it is always empty and replenished by chicanery the most unworthy, and means the most dark. Begging is the most usual, but when that fails, appeal is made to passions the most carnal, and ways quite unseemly. Such things may be excusable in the commencement of a government; but to keep up its exchequer by charity, is contrary to all experience, and system.

In every dispensation of His government God has richly provided a system perfectly adapted to its wants. In neither of His two former dispensations, were the official supported by contributions; but each had a fully established system of revenue commensurate with its need.

History has given but faint pencilings of the Patriarchal dispensation. Its laws are known principally by the practice of its subjects.

It was the early dispensation wherein God began the training of His people in moral culture, in the family relation. Here He made the father by natural seniority the prophet, priest and king. As prophet he taught the inmates of his home, the things of God's revelation to him, and through him to them.

As priest he made atonement through sacrifices they would present; and God accepted it by sending fire from heaven to consume it.

As king he was magnified in the hearts and lives of his household.

This is evident from the curse pronounced upon Ham, for his contempt of Noah, even though his acts were a reproach. The priesthood was indicated in Job where those who had sinned must bring their offerings to the patriarch, for him to make atonement. No sinner was permitted to rush into God's presence, wildly, but he must come by a mediator whom God has appointed.

As king he took control of the family, and was truly possessed of the "Divine right of kings." In his case this right was divine, and was found in the nature of things, as planted by God in the moral relation of progenitor to his family.

That this thought should be daily impressed upon them, it was necessary there should be a continual acknowledgement of his right, and their obligations; especially after the family had grown into tribal proportions as it would during the long years of patriarchal life. This tribal priest was among them not a president, as we would call the highest officer, or a Pharaoh as Egypt would title her chief executive officer; or as the Babylonians would name their king, Darius; but he was called Melchizedec as king of peace, and priest of the

Most High God. His office has not a beginning of days, nor period of time; but it was a continual priesthood, founded in the nature of things, and was by natural descent—a priesthood continually. The priesthood of Levi had a beginning of days—a time of appointment—and was after that order—the order of Levi.

Each priest, in that order, traced his right to office through his father and mother, as belonging to the priestly tribe, which, by God was appointed to the priestly office, in its “beginning of days.” But the order of Melchizedec was the order of natural seniority, and had no beginning of days, from the time of appointment; but was founded in the nature of things, and must, in the nature of things remain continually, while time should last. Heb. 5; *passim*. So Christ is high priest, not by appointment, after the order of Levi; but by seniority in the nature of things, after the order of Melchizedec.

This Melchizedec, who perhaps might have been Shem, who was then living, and by nature prophet, priest and king, of the tribe to which Abraham belonged; met Abraham as he returned from the slaughter of kings, and blessed him; “and brought forth bread and wine;” and he was priest of the most high God. And Abraham gave him tithes of all. Gen. 14: 17-24.

The king of Sodom said to Abraham; take the goods, but give me the prisoners. But Abraham said, I will take nothing, save only what we have eaten, and the portion which belongs to the young men. But he says nothing about the tithes he had given to Melchizedec. Had he not taken them? Nay! That was God's part, and belonged to Him; and was paid over to God's representative—to Melchizedec. Abraham could not give that back to the king of Sodom. He had nothing to do with it. It was God's portion. Nor could he give back the portion that belonged to the young men. It was theirs, and the tenth was God's. And by Abraham was so acknowledged.

Melchizedec was God's priest; and was supported out of God's portion; which was one-tenth. (Heb. 7: *passim*).

This clearly indicates that under the dispensation of the patriarchs one-tenth of all, however obtained, belonged to God; and was paid over to His priesthood. And the blessing of God was given to Abraham, by the priest of the Most High. He said, "Blessed be Abraham, of the most High God, possessor of heaven and earth."

The possessor of heaven and earth is able to bless; for He has enough in His hands to bless with The blessings He bestowed upon Abraham, who by faith kept his precepts without fear, is told by

his old servant, when he went back to seek a wife for his son Isaac.

"He said I am Abraham's servant; and the Lord hath blessed my master greatly; and he is become great; and he hath given him flocks, and herds, and silver, and gold, and manservants, and maid servants, and camels, and asses." Read Gen. 24 *passim* and you will know what abundance God's blessing means. Abraham was rich, and the blessing stopped not with his death; but continued to generations unborn. Such an inheritance is far better than that of gold, or of lands.

Could the blessing of the priest of the most high God; made priest after the order of Melchisedec—a natural priesthood without appointment—rest on me, that the abundance of God's blessing might be to me and to mine, I certainly would want no more. Would God we had Abraham's faith, that we might confidently say:

"The Lord is my shepherd;

I shall not want.

He maketh me to lie down in green pastures;

He leadeth me beside the still waters;

He restoreth my soul;

He leadeth me in path of righteousness,

For His name's sake.

Yea, though I walk through the valley

Of the shadow of death,

I will fear no evil;

For thou art with me,
Thy rod and thy staff,
They comfort me."

Another gem, in most beautiful settings is given in the life of the patriarch Jacob, when he fled from the anger of Esau. Isaac priest of the tribe, after Abraham, in the order of Melchizedec, gave his blessing to Jacob and he could not depart from it; for he had none for Esau. He had sent him to Padan-Aram to the house of Bethuel for a wife. And going from Beer-Sheba towards Har-am, he lighted upon a certain place, and tarried all night; and took stones for his pillow and lay down to sleep. And he dreamed of a ladder set up on the earth, and the top reached up to the skies, and angels came down and went up. "And the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest to thee will I give it, and to thy seed; and thy seed shall spread abroad to the east, and to the west, and to the north, and to the south; and in thee, and in thy seed shall all the families of the earth be blessed." Read Gen. 28: with care, and you will read it with pleasure.

"And Jacob vowed a vow saying: If God will be with me, and will keep me in this way that I go; and will give me bread to eat, and raiment to put on, so that I come again to my fathers house in peace; then shall the Lord be my God; and this

stone I have set for a pillar shall be His house; and of all that thou shall give me I will surely give the tenth unto thee."

This vow was made in his poverty. Like all young men he was looking forward. But how many have struggled and failed? How little struggle wealth seems to have cost some!

I have watched till persuaded that Jacob was right, when he said, "*What God gives me.*" Ay! "*What God gives me.*" Nebchadnezzar looked over the beauty and glory of Babylon and said, "See what I have done." God humbled his proud heart, and turned him out to pasture with cattle, till he knew that God reigns, and setteth up whom He will, and casts down whom He pleases. It was a terrible lesson for the proud King—a lesson, few of us, have yet learned. But God will yet teach us in some way, if we are teachable. Or damn us if we are not. The impress of Abraham's life and faith is seen in his grandson.

If God who led my grandfather, and my father, will lead me, etc. He shall be my God, and I will worship Him with my substance—"I will surely give Him one-tenth of all He gives me."

With that vow upon him, he started forth. He began life with that for his capital; and let him tell the story of his success.

When he returned to his country and his kindred; fearing Esau, whom he still trembled be-

fore, he wondered if God would bless him and he took a retrospect of his life and said, "With my staff I passed over this Jordan; and now I am become two bands."

He prepared from God's gifts a little present for his brother; a drove of 580 head of fine stock. And when Esau refused it, he said to Esau, "Take it my brother, because God hath dealt graciously with me, and because I have enough."

His vow shows what was expected under that dispensation from the worshiper—a tenth of all that God gave him. His return with such competence shows what the blessing of God means to the faithful.

"God has dealt graciously with me and I have *enough*," was his story. Though few, these examples give a clear index to that dispensation, and those who lived under it, and shows what was expected of worshipers then.

The twelve sons of Jacob formed twelve tribes which God—not man—organized into a nation. He selected the tribe of Levi for the priesthood. To it He gave no inheritance in the land of promise; but said, "I am thy part, and thine inheritance among the children of Israel." (Num. 18: 20.)

"At that time the Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord, to minister unto Him, and to bless in His name unto this day."

Wherefore Levi had no part nor inheritance with his brethren; the Lord was his inheritance, as the Lord his God promised him. (Dent 10:8-9.)

This was kept continually before them; and oftentimes repeated to all the children of Israel.

For them there was no begging, and no "clap-trap-arrangements for their support. One-twelfth of the people were set apart for the service of the sanctuary; and eleven-twelfths—eleven families must support one family in all the land; and that must come out of the Lord's part, "I am thy portion," saith the Lord to Levi.

God did not support them by Divine prerogatives, nor feed them with angel's food, or by ravens; but out of His own rentals He supported His own ministry. Nor were they supported by begging from the charity of the people. God made ample provision for the officials of His people. It was not the order of heaven that God should beg from man, but men should pray to God. God is the giver; man simply pays such rentals as the giver of every good gift sees fit to impose. The inheritance was divided up among the eleven tribes from whom God demanded a tenth of all, for the support of the officials He had appointed.

This was their acknowledgement of God's watchcare, and providence. It was just that God should demand of them a yearly, and daily, acknowledgement of His continued care over them.

They were his people. His chosen inheritance, and over them He had watched with unceasing care. He had led them out of bondage; and it was but just that they should remember His goodness, and mercy, and by a return of the tithes He demanded, confess their dependence, and his goodness and care.

Besides, worship is the life of any people. It is the bond of all social intercourse; and without it, no people can prosper. It is much cheaper for any government to support the moral influence upon a people by the worship of Israel's God, than to keep order through police regulations. Like the kingdom of heaven their government was in the officary God appointed; and that officary was supported by a system of revenue properly appointed, and sufficient to cover all the needs of government; and properly remunerate all the officials.

It was wisely based upon the faith and devotion of the people, and was little or much according to the faith and piety of those under the instruction of those who were to receive it. If the people waxed careless in their piety toward God, and faith in His word and providence, their gifts and offerings, would be meager.

Hence the appointment was such as to inspire the priesthood to keep God constantly before their eyes; and make all feel, and acknowledge their de-

pendance. If there was a failure of support, it was on account of a failure of tithes, caused by a failure in the worship taught, and encouraged by the priesthood, and the revenue was so arranged as to encourage the priesthood to a continued faithfulness in their teachings. Destroy the people's respect for God, and their feeling of dependance upon His providence, and the honor of His laws; and there would at once be a deficiency in the tithes, from which came their support. Thus idleness and negligence in their official work, had its immediate judgment; and their support depended upon their faithfulness in the ministry, to which they were appointed as the teachers of God's law and goodness.

This statute was regarded by God's people in all their journeyings, and was always taught by His prophets when bringing the people back from their wanderings.

"And the Levite which is within thy gate; thou shalt not forsake him; for he hath no part, nor inheritance with thee." (Deut. 14: 27).

See also Neh. 10: 37, and 14:37. Heb. 7: 5.

Nor were the Levites excepted in this remembrance of God, and His gifts; but they were commanded to separate one tenth from what they received, as an acknowledgement of God's gifts and providence to them; and "one tenth of what they receive, they shall offer up as a heave offering unto

the Lord; and this shall be counted unto them as the increase of the threshing floor and the wine press." (Num. 13: 25).

And this heave offering went to the high priest for his support.

God was the portion of His officials, and their support came from His part of the gifts made to His people.

Their acknowledgment of dependence, and the graciousness of His gifts, was thus portrayed, and the amount depended upon the amount He gave; and the amount He gave depended upon the faithfulness of His people; and the faithfulness of His people depended upon the faithfulness of the ministry in their teaching; and their inspiration to faith, love and good works. When the priesthood failed to properly educate the people their support was cut off; and when the people failed to do their duty and robbed God of His part, they were curse with a curse in all the land; in their "baskets and stores," "in their going out, and in coming. "God sent a dearth upon the land; locust and catapillar; and devoured the land for their iniquity. Read Mal' 3: 8-12 and Deut. 28.

Were I asked why Abraham's God, possessor of the heavens and earth, is so poor today, that he is a beggar from house to house; and from saint and sinner; with the treasury of his kingdom exhausted; and his officials lying at the gate of the

rich, seeking a pittance for His name? I would answer with Malachi. "Will a man rob God? Yet ye have robbed me in tithes and offerings." Mal. 3: 8.)

If asked why God's people are poor I would let the same prophet declare, "Ye are cursed with a curse; for ye have robbed me, even this whole nation." (Mal. 3: 9.) Read the whole of Malachi, would you learn God's lesson upon finance, to His people.

These tithes were not a gift; they were rentals demanded of God. To keep them was robbing the Lord not of what He had given us, but of what He had reserved to Himself. How often men settle down in covetousness, and say, "The Lord loveth a cheerful giver." It is not a gift they make till after the tenth is paid. Then God would accept a free-will offering.

Shall I draw the picture of Israel going out from the most abject slavery, with God as their only heritage; into a wilderness the most desolate, and rockbound; to a country the most barren? Under a statute the most implicit, they must give for the support of their ministry, one-tenth of all their income. This was of itself an enormous tax under which men now would groan most pathetically. But added to this was their burnt-offerings, which is estimated at about nine per cent more of their income. Besides this, the wave

offerings, thank-offerings, etc., took over two-tenths of their income making forty per cent of all that God gave them.

Besides, 94 days of each year, were given to public worship. We can scarcely spare 52 days in a year.

Besides, one hour every day for sacred worship. We think one hour a week is extravagant and only a few can spare that.

Besides, every seventh year was sabbatical, wherein nothing was gathered. And also, every fiftieth year was without increase. Yet there was no famine. When walking in the statutes of their God, they became, in a land the most sterile, with so little arable land, or fertile vales, amid rock-bound hills, a people of great wealth; and their free-will offerings were enormous.

Think of Davids contributions for the temple; the wonderful wealth of Solomon; the grandeur of the City of the King; and of the adornments of Zion, the mountain of the Lord's house.

We cannot conceive of such growth from the poverty of their slavery, to the richness of that people in the land whither they went, without realizing that Jehovah was their God, and His blessing was upon the righteous, and that faithfulness in Him is a goodly heritage for all.

Paul looking back over the history of that people said, "These things were written for our

learning"; (Ro. 15: 4) and were given for our example upon whom the ends of the world are come; and are written for that purpose. (1 Cor. 10: 11.)

So the first organic act, under the new dispensation, was a provision for the revenue. Not a system in which the officary were bought and sold like calves in the stall; and "hired" or not "hired," according as they would conform to the wishes of their masters. Under the old dispensation the ministry and the altar were supported by the chosen of God.

No going down into Egypt to beg was allowed. It cost Israel a most terrible defeat because they sought succor from Egypt; and by a most terrible demonstration upon Assyria, God showed His ability to take care of His own. As His people could not go into Egypt for succor without coming more or less under the obligations of Egypt, so the saints cannot go to the world for help without coming more or less under obligations to the world.

As the old dispensation was a dispensation of rules, which always enslaves those who are under them; how much stronger should be the obligation of those who are placed under principles; with the liberty and enlargement of life which they give.

The early saints coming into the kingdom—the church—came into fellowship with each other, and

with God. Fellowship means partnership in which there is investment and labor. If we invest nothing, and do nothing, we can expect nothing. The work was missionary work, and church edification. The duties were reciprocal. Each was bound in that fellowship to help the other. Paul says those who have partaken of spiritual things, were debtors to help in carnal things, and thus the man who cannot contribute to the spiritual good of the church, should contribute freely to the temporal things, 'till he can. To do this is a duty (Ro. 15: 27) to himself, as well as to others in the fellowship, that each may perform his part.

Ministrations in carnal things, became a duty to those who have received spiritual blessings. The church is set for the gospel. The motive was not because of the law; but because of a loving heart. "Though I give all my goods to feed the poor and my body to be burned, without love it profits nothing." (1 Cor. 13).

The heart made willing by love is accepted according to its ability. This was represented by the churches of Macedonia, who were willing beyond their power. (2 Cor. 8: 2-4).

Christ says to Simon where much is given, they love much, and the manifestation of that love is in the gifts made. The love the bible talks of, is not an emotional ecstasy, but a deliberate life. The love of God to man was shown by the gift of His

Son; while our love for God is manifested in obedience; and our love for our fellows is shown by the sacrifice we make in others' behalf. To come from love it need not be from deep emotions; but from deliberate contemplation—from faith.

Paul to the Corinthians speaks of a willingness a year ago, and teaches that having deliberately resolved, that willingness would be accepted according to what they had.

And the standard is ability. When the disciples determined to send relief to the brethren of Judea, it was said every man according to his ability should give. (Acts 11: 29).

The result was equality. (2 Cor. 8: 14.)

Jesus said of the woman who had dropped two mites into the treasury, that she had given more than any; she had given her all, out of her penny, while they of their riches had give sparingly.

Equality therefore is based on ability, in what a man hath; and not in what he hath not. Our ability is known by God's gifts to us. "As God has prospered us." The proportion is fixed in our mind by the teaching of God under former dispensations. Under this dispensation men act from principle; but this principle is fixed from the requirements from rules before laid down; and from these rules the principle is obtained. A man left under principle should not do less than was required under rules, to which he was a slave 'till they had

fulfilled their work, and he who was under them reached his majority, and stepped out, to be led by principles.

Rules are for man in his minority, but principles, which are derived from these rules, are for a larger and fuller life. Certainly a man could not do less under principles, than he had been taught to do under rules.

"As God has prospered us." The proportion of that prosperity was set forth in the Jewish and Patriarchal dispensations, where by rule God required a tenth. What will He expect under the Christian dispensation, with the high development of culture, and established principles?

Nor is there anything more ruinous to faith, and trust in God, than our system of collections. The subscription is made, not upon the consideration of how much can I give, but how little can I get along with. To make a success a great excitement must be raised and much feeling aroused. Little difference whether that feeling is the result of pride, or shame, or vain glory. Every passion of the human soul is appealed to; but not faith in God and trust in the Redeemer.

Often the pious give more than they can afford, and are thus "burdened"; while others more able are "eased."

But under the Christian system God has left it with each to fix the proportion, with God's judg-

ment and the terrible retribution of Ananias and Sapphira before us. With faith in God, we give as "He prospers us."

We are not to wait till we get rich, but "Upon the first day of the week"—some render it every first day of the week; but there is but one first day of the week—"let every one of you lay by him in store as God hath prospered him." (1 Cor. 16: 2).

It is not according to the urgent need; but according as God has prospered us. The present urgent need is not the question, but God's gift to you shall be the standard; and the gratitude of a loving heart shall fix the proportion. God says, "Bring ye all the tithes into the storehouse, and prove me, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the destroyer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time, saith the Lord of hosts." (Mal. 3: 10-11.)

It is not a question of whether the Lord's treasury is full or empty.

It is a question of your faith in God, and the gratitude of your heart.

The tithes belong to God, and if His house is overflowing you have no more right to it, than if

His house were empty. Our weekly division is a continual acknowledgement of our dependence upon God, and His gifts to us. From His treasury thus replenished every week, God supports His ministry that He "*sends*" to you; and if His treasury is low He may replenish it through gifts to you.

Thus it is "ready as a blessing and not as an exaction." A blessing to the giver, who shows his daily gratitude to God by the daily divisions thus made. "As God has prospered." The proportion of that prosperity is learned, from "The things written afore time." (Ro. 15: 4).

Not the bad debts, the lame and the halt, shall be given to God; but such "as pass under the rod." A rod was held up, and the herd was driven under it, and every tenth one was taken, *good or bad*.

The time fixed for this division is positive. "Upon the first day of the week lay by in store as the Lord has prospered you." (1 Cor. 16: 2).

By this arrangement there will be no carnality manifested; by which we will pay so much for one preacher, and more for another, and nothing for a third; and the "calling" will not be from the contributions; and the contributions from the "calling"; but the Lord's treasury will support the Lord's work.

There is left, as always among God's people, an opportunity for free-will offerings, which, if

given to the Lord, will go into the Lord's treasury; but if given to men will go direct to the one who receives it, and from him we must get our reward. We cannot expect the Lord to pay for our favoritism. Jesus says of such, "Verily they have their reward." The reward is commensurate with the design of the giver. If secretly given to the Lord, "Himself will reward you openly."

But that the teacher or pastor or those set to watch for your souls may know that each is doing their whole duty, and no Ananias or Sapphira is harbored in the church, it is necessary that the contribution of each, should be known. Benevolence may be done in secret, but the payment of debts should be known, that each may be relieved of embarrassment. This division of prosperity is a debt to the Lord. If paid by all, there will be no need of subscriptions except for free-will offering; and if they are given to the Lord they will go into the Lord's treasury; but if an act of benevolence they will be done in secret, with the left hand ignorant of what the right hand doeth.

Thus the Lord's poor will be cared for, and insurance and lodges will not be needed, but every good work will be done in the Lord's name; and to Him will be the power, and the honor, and the glory. O! "When He comes, will He find faith on the earth?" Could we but lay aside our wisdom, in human development, and adopt the Lord's wis-

dom; we would all advance more rapidly in growth and numbers.

It was John Wesley who said, he would not like to die and go to judgment with more than twenty pounds of the Lord's money in his hands.

What a blessing God has made him in the earth; and what a blessing God has bestowed upon him.

Think of the wealth he now holds in the churches, universities, etc., held in, and deeded to his name.

I knew another reformer in some respects much greater, than he, whom God bless with much for his work-sake; but in his gifts he forgot the Lord's share and the children to whom he gave his estate soon became bankrupt, I am told, and the estate finally fell into the hands of the devil, and his people, and the house of the Lord was left wanting, and a half million was scattered without honoring Christ or blessing His kingdom.

I knew a very pious young mechanic, who married a wife as godly as himself. They started out with Jacob's vow, that, "Of all thou givest me I will surely give a tenth unto Thee."

But a short time of labor, under the blessing of God, till from penury, they reached affluence, and they said, we can now assuredly give God a fifth. It was done, and they moved on under

God's blessing till they said, "We will give half." And with the half they retained, they became rich.

How many other young mechanics have I known who burned up in cigars, what they could not use otherwise; and gave the Lord nothing, and are despised, or unknown to-day. And they are without a home, or a competence. They have never been a blessing to any, and God has given no blessing to them.

"When the son of man comes will he find faith on the earth?" (Luke 18: 8.)

The inquiry of the Divine One, makes it appear doubtful. From sixty years observation, I can but ask, with bowed head, Will He?

CHAPTER XLI.

PRAISE AND SONG.

Since God has ordained praise in His kingdom, it seems best we should know what praise to His great name, and praise to His son, Jesus Christ, is; and what He will accept from His subjects. But for His revelation we cannot know what He will accept; and if we expect to learn from that revelation of His will, the revelation must be carefully and critically studied. We cannot guess at what He will accept, for His thoughts are above our thoughts, and His way above our ways. "Who hath known the mind of the Lord that he may instruct Him?"

Much has been said upon one side; but from what has been said, I conceive little study has been given it. To know what God has authorized, a careful induction; and critical analysis of every passage is imperative. We cannot look for union and harmony without enlightenment; nor expect faith without teaching.

Knowing A. Campbell and B. Franklin were opposed to instrumental music I was quite prejudiced against it, and thought it an unauthorized in-

novation; and when "called" to the church of New York City that was using a pipe-organ in worship, I refused to respond till I had taken two weeks for the study of the subject; as I did not wish to carry discord where peace prevailed. The things herein set forth are the result of that study.

Supposing everyone as honest as I was, and being a correspondent of the A. C. Review, published by Ben. Franklin at Cincinnati, O., I wrote an article for the paper setting forth what I had learned from my study; but the article was sent back with the assurance that he was not going to open the columns of the "Review" for the discussion of the organ question.

During that time each paper was full of tirades against it.

When Ben Franklin had passed the mist, to the place where they "praise God with harps in their hands;" or to the place where they don't;—(God forbid that I should judge any man, or pretend to say where they have gone)—and Rowe and Rice were running the paper, there was something against the use of organs in every issue that I saw; I was holding a meeting from home, and seeing a paper in which an editorial said, "Why don't someone answer Bro. Creath on organs, if *they think they can?*" I picked up the paper that had Bro. Creath's article in, and it being so fully indorsed, I expected it to end the controversy. But

it was the same old song; assertion, condemnation, etc., without a particle of inductive reasoning. As the editor had given the challenge I wrote a short piece and sent to the paper; and immediately received my essay back with a statement, saying, "We cannot afford to open our columns to the discussion of the organ question." I then understood that they intended to profit by the strife of the church; and keep up their circulation by catering to the prejudice, and passions of the few; and that, too, by keeping them as profoundly in ignorance as possible. It would be useless to put it into the Standard, for that subject was used to prejudice the people against the Standard; and the Standard was not read by them.

We had no organization to control such matters; as anyone can publish a schismatical paper, and write, and have his pets write, what he will, and publish it to the dividing of the church; and we have no way to call a halt. That is the character of our papers at the present time. I do not know an exception.

R. B. Neal was sending me his little paper, and he said in one number he would like to publish an article from some one, who thought they could find any authority for the use of organs, in the New Testament. Not wishing to write, when I felt assured it would be ruled out, I sent him a letter asking if he would publish it if I wrote? He

answered disuading me, and saying, you know, Bro. Stark, you can't find any authority for it in the New Testament. To let him know what I could find I wrote a short essay, but it never appeared. Since then I have felt, that those editors, so wonderfully conscientious on the use of organs in the church, are not as conscientiously opposed to *some other things worse*.

It seems impossible to set forth the kingdom of our Lord, without a glance at what He has appointed in the kingdom.

Nor could we expect, when all things are carefully arranged, and the minutia so fully made known in such detail, that the elements of acceptable worship should be left out; and the subjects of the kingdom be commanded to praise their king; and not taught what praise is, and how rendered. Were a missionary to tell a cannibal to sing, and not explain how, he would sing like a cannibal. Or if he should tell a heathen to praise God from whom all blessings flow, without teaching him how, he would certainly offer the praise of a heathen, and such, as a heathen is taught.

In the development of the race, nothing was harder to teach than the purity of God—His holiness. It was constantly illustrated. No hybrids, no linsey-woolsey, no mixture at all. All this to impress the purity of God. All things had to be taught before understood. Not personally to each

individual; but in the experiences of life, by the things handed down, in the "Things written aforetime for our learning." (Ro. 15: 4.)

These scriptures, given by inspiration of God, are profitable for reproof, for correction, for instruction in right-doing, that the man of God may be perfect. (2 Tim. 3: 16-19.) The scriptures to which Paul here referred were the teachings of the prophets of the Old Dispensation.

So praise could not be understood without instruction upon what would be acceptable to God. For this purpose prophets were raised up, and duly inspired, that the minutia of worship might be fully explained. The Old Dispensations were for the purpose of teaching God's people these rudimental lessons. God commands His people to sing; but how to sing would be unknown to a people untaught.

Mr. Campbell beautifully said, "Jubal invented the harp, and piety consecrated it to the praise of God."

It speaks well for Mr. Campbell to say that, "Piety consecrated it." Then it was not the "flesh under a fleshly dispensation" that demanded it.

But in this Mr. C. was mistaken. It was not *permitted* but it was "commanded of the Lord by His prophets." "And he (Hezekiah) set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the command-

ment of David, and of God the king's seer, and Nathan the prophet, for so was the commandment of the Lord by His prophets." (2 Chron. 29: 25).

If any doubt if God will be worshiped by what some call "machine worship" let them read this whole chapter.

If God commanded it to be used in His praise, by His prophets, can we "walk by faith" in refusing to use it? until He has changed the command? *If God changes.*

Paul endorses this by the Holy Spirit in the New Testament and says it was written for our learning. (Ro. 15: 5). And is profitable for instruction in right doing—righteousness. (2 Tim. 3: 16).

What the New Testament endorses of Old Testament teaching, is surely New Testament doctrine, and to follow it is walking by faith.

Mr. Campbell was more imaginative than scriptural when he said "Instrumental music being fleshly it was permitted under the fleshly dispensation."

It was not *permitted*; it was *commanded* of God by His prophets.

Can Mr. C. tell anything that was fleshly that was permitted under the law. Adultery, fornication, lasciviousness, and all the works of the flesh were ruled out. But God commanded this. Who said it was fleshly?

"It was commanded of the Lord by His prophets;" that the people might render acceptable praise.

Under the New Testament we are taught to praise God; but are not told how.

We know not what would be acceptable praise until taught; and could come to no harmonious understanding, or practice, without such teaching.

Where in the New Testament are we taught what is acceptable praise? Echo repeats the question. So also we are told to sing; but where are we told how to sing? That must be learned from "the things written afore time."

We have each one an idea of what it is to sing; but was that idea taught us from God? Or did it come from man?

If God tells us to "sing" and does not tell us how, we must get our ideas from heathen mythology, heathen practice, or our own wild imaginations.

We might get right and we might get wrong, but it would surely be discordant.

God must by his prophets somewhere, sometime, and somehow, teach us how to sing or we cannot be led by faith.

Enos Campbell, nephew of Alexander Campbell, and a preacher of note; told me that his grandfather, Thomas Campbell, did not know one

tune from another; and could not make a noise that had the least harmony of musical sounds; and could only judge a tune by its meter. Of course he opposed all helps to song, even to a tuning fork; for if it were right to help pitch the first note there could be no sin in helps for the second note, and so on. The pitch was by no means annoying to him. It would be just as well not to pitch it at all.

He would allow but one part of a tune sung at once; and he could not tell if it were the bass or soprano. To convince the dear man of his mistake, his grandson and three others arranged a quartet, and by a watch at the door, they were well in the midst of it, when the good bishop came in. And they were rendering it most beautifully.

He decorously walked down the aisle to the pulpit, and patiently waited till the close of the song. When it was through he arose and severely lectured the young people for singing four tunes at once in the house of the Lord; where everything should be done decently and in order. Thus if left to ourselves, and our ideas of right, we would have discord in the church as well as in the songs we there sing.

If God commands us to sing His praises, He has certainly somewhere told us how it is done. If not in the New Testament we must go back to the "things that were written before for our learning. (Ro. 15: 4).

By the knowledge of these things we shall, like Timothy, be wise unto salvation if faith in the Lord Jesus is added to that knowledge.

Paul says, "From a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Jesus Christ." (2 Tim. 3: 15.) The holy scriptures were the Old Testament, the law, the prophets, and the psalms. Thus Paul endorses them.

I wish to say that no man can understand the New who is not familiar with the Old. The Old Testament scriptures are as much the word of God, and therefore have as much Christ in them, as the New Testament scriptures have. Both are the word of God, and as I have shown, Christ is the word of God embodied and you cannot receive Christ and reject God's word; and as you honor that word so you honor Christ.

It is not the person of Christ so much as the divinity of Christ as "Born of God," "Come forth from God," "From the bosom of the Father," and "Declares Him to us."

"*All scripture* is given by inspirations of God and is profitable for teaching, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3: 16-17.)

If the New Testament indorses the Old Testament, then the Old is a part of the New. Don't

misunderstand me. There is a change in the priesthood and consequently a change in law, and a change in the covenant; but the teaching of God; His attributes, character, wisdom, purity, love, etc., are always the same; and the New has made no change from the Old but accepts it all.

With this introduction, we shall proceed by induction to know God's will in the past, and then we shall study His will under the present dispensation; canvassing the scriptures thoroughly to learn God's teaching upon a subject that has been such a vexation to many good men.

I would repeat, that very little has been written upon the affirmative side of this next question; while a few have been constantly harping against instrumental music in the churches; and have sought hard to, and have succeeded in some places, in dividing the church.

Let us see what we can find in our study. The beginning of music upon the harp and the organ was contemporary with the invention of it. Jubal the son of Lamech invented the organ and harp; and his brother Jabal was the father of all such as dwell in tents. Both inventions have been used for home purposes, and in the Lord's service, without a single mark of God's displeasure. Indeed both were commanded of God, by His prophets, to be used by His people. Not permitted but commanded.

During the long period of Jewish history, while God was revealing His will, and His attributes; there is not found a single expression of distaste for either.

By what authority do we discard the one, and accept the other?

I would as soon object to a tent as an organ upon the ground that is generally taken. Can a man now walk by faith and hold meetings in a tent upon the plea that God has not commanded it in the New Testament? There is no proof that Christ or the apostles ever worshipped under a tent.

The next instance of record is where Laban complains that he was not permitted to send Jacob away with song and mirth, with tabret and harp. (Gen. 31: 27).

In that early day instruments of music were used in invoking God's blessings upon the departing. Jacob's leaving was not a subject for jollity and rioting; but of solemn sadness; and Laban proposed to impart his blessing as he left that home forever, with songs upon the tabret and harp.

Continuing our induction we find the next case, in the deliverance of the children of Israel from Egypt. Having crossed the Red sea, they tarried on the bank to sing a song of praise to God for the deliverance wrought.

Miriam the prophetess, the sister of Aaron, took a timbrel in her hand and all the women went out after her with timbrels and dances. (Ex. 15: 20). "Timbrels and pipes." would no doubt be a better translation. People do not carry dances as they do timbrels. Dances are made for the occasion; but in this case whatever it was, it was carried with them the same as the timbrels.

We are told that pipe, and dance, are from the same Hebrew word; and the translation must be from the context. If this be so we need not stop to discuss dancing in connection with the music question. The passage shows that it was customary in those early days to give praise to God in songs with instrumental accompaniment, expressive of gratitude in joy and triumph.

It teaches that on occasions of thanksgiving, instruments of music were habitually used; with every reason to believe, with Divine acceptance and favor.

With timbrel and harp the women answered back the chorus of the song of Moses.

Sing unto the Lord,
For He hath triumphed gloriously;
The horse and the rider,
He hath thrown into the sea."

This style of praise and thanksgiving was kept up to the period of Judges; (Judges 11: 34) where the daughter of Jephthah, without knowing the

fatal oath of her father, welcomed the victor to his home in Mizpeh "*with timbrels and pipes.*"

So David, returning from the slaughter of the Philistines, was met in all the cities of Israel by the women "with tabrets, with joy, and with instruments of music." (1 Sam. 18: 6).

During this period God permitted their use without a single demurrer; and it was practiced by the most saintly, and those walking nearest to God, in their expression of gratitude and praise.

Surely if it were so offensive to God He should have made it known when Israel was under His tutelage, and being taught His likes and dislikes. If it were improper praise, why, in some of God's lessons was the fact not set forth.

We come now to notice where it was used in religious worship with Divine sanction.

When Samuel had anointed Saul to be King over Israel, in describing to him the place where he should be made another man, said, "You shall come to the hill of God, where is a garrison of the Philistines, and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high places, with a psaltery and a tabret, and a harp, and a pipe before them, and they shall prophesy; and the spirit of the Lord will come upon thee; and thou shalt be turned into another man. (1 Sam 10: 5-6).

These were the prophets of the Lord and the spirit of the Lord did then, and there, come upon Saul.

This demonstrates that the true prophets of the Lord to whom God gave the spirit of prophesy—"Holy men of old spake as they were moved by the Holy Spirit"—were not under God's teaching opposed to instrumental music when engaged in God's service. That they enjoyed the presence of Jehovah in the midst of instrumental strains.

It proves that the spirit of God was not exorcised by such musical chords.

We therefore reason that if any man refuses to prophesy (exhort) because of the sound of an instrument of music, the spirit of the Lord is not on him. The spirit of Israel's God is the spirit of Christ. "If any man have not the spirit of Christ he is none of His." (Ro. 8: 9).

Where the spirit of the Lord is, instrumental strains will not hinder our work. With this association of harps, psalteries, etc., and the spirit of God; who told Bro. Campbell that such music is fleshly?

But in the case of Jehosophat and the King of Israel coming to Elisha to obtain help in their distress, "And Elisha said, * * * Bring me a minstrel. And it came to pass when the minstrel

played that the hand of the Lord came upon him." (11 Kings 3: 15).

Is it possible the spirit of the Lord would be invoked by an instrument of music in the hands of a minstrel?

Would to God we had more "wooden worship" if it would produce such blessings from God. Talk of "wooden praise," I think this would be wooden supplication. And yet God heard it, and the blessing came, and the spirit of prophesy came upon Elisha.

But we have a case still more to the point in services at the temple dedication.

"And it came to pass when the priests were come out of the Holy place, for all the priests were sanctified and did not wait by course. Also the Levites which were the singers * * * being arrayed in fine linen, having cymbals and psalteries, and harps, stood at the east end of the altar, and with them a hundred and twenty priests, soundings with trumpets; it came to pass as the trumpeters, and singers, *were as one to make one sound to be heard in praising and thanking God*; and when they lifted up their voice with the trumpets, and cymbals, and instruments of music, and praised the Lord saying, "For He is good and His mercy endureth forever"; that then the house was filled with a cloud; even the house of the Lord. (11 Chron. 5: 11-13).

Here is choir singing and instrumental music sanctioned by God Himself, who came down in the midst of it.

All kinds of instruments, and one hundred and twenty trumpets, were brought into requisition with such Divine favor, that when they sang and played upon all manner of instruments of music, and the one hundred and twenty trumpets were sounded, the cloud came down and the glory of the Lord filled the house of God.

What a contrast between the past and present. Now a single organ will drive out the spirit of God, and raise the devil in its place; stop the mouth of a public herald of the cross; and cause a manifestation of more stubbornness than caused the rejection of Saul from being King. (1 Sam 15: 22-23).

Has God changed? Is He so changeable? It so why has He not told us of that change, and not left it as a matter of conjecture?

To praise God with instruments of music was customary among His people, and wherever it was offered, it was acceptable praise.

"He commanded it by His prophets." When did He command it to be stopped?

For it there are precepts and precedents without number. Against it there is not a precept nor example in the whole history of God's revelation to man. Who has come, since God's revelation

closed, into the temple of God, and as God assumes to give laws to His people. I am fearful in our journey to Jerusalem, we have only reached Rome as yet in many things.

When bringing the ark from Kirjath-jerim, "David and all Israel, played before God with all their might; with singing and with harps, and with psalteries and cymbals, and with timbrels and with trumpets. (1 Chron. 13: 8).

Did God ever object to it, or call it machine praise?

Also in bringing it from Obed-Edom, to the place prepared for it by the King, "David spake to the chief of the Levites to appoint their brethren to be singers; with instruments of music, psalteries, and harps, and cymbals, sounding, by lifting up the voice with joy. * * * Thus all Israel brought up the ark of the covenant of the Lord; with shoutings, and with the sound of the cornet, and with trumpets, and with cymbals; making a noise with psalteries and harps. * * * And he appointed Levites to minister before the ark of the Lord, and to record, and to thank, and to praise the Lord God of Israel, with psalteries, and harps." (1 Chron. 15: 16 and 28 and 16: 4-6).

Thus they sung the 105th Psalm, which David gave into the hands of Asaph, the appointed leader of the choir.

We have ~~have~~ no record of any psalm being sung between Moses and Luther without instrumental accompaniment. And will not that God, whom we love to think is the same yesterday, to-day, and forever, accept the same praise today, as of old, if He has given no instruction to the contrary?

During that period God was revealing His own definition of words. He illustrated holiness, that we may know what He will accept as such. He illustrated the truth of His word when more than 50,000 died for looking into the ark. And honest Ussiah died for touching it. God could not tell a lie to save the whole race of men.

His justice was illustrated by Christ on the cross. Thus, all His attributes, have been taught by examples.

In like manner He has clearly set forth that which to Him is acceptable praise, and the word used to express it, is clearly defined. God's idea is illustrated, not ours. If we think it is wrong we take issue with God.

We have not yet been reconciled to God; not even by the death of His Son. (Ro. 5: 8.) God forbid that I shall be among the number, who set aside the history of the past written for the admonition of those upon whom the ends of the world are come. Nor can I believe that the change of dispensations, has changed the spirit of Abra-

ham's God. If we are told that this was under the fleshy dispensation, we reply that, that was not for the cultivation of the flesh but for its restraint. The whole economy was for the most severe subjugation of all fleshy impulses, and the purification of life from all fleshy desires.

Can we suppose that under that most rigid discipline, God would accept such praise, with such indications of favor, if it were so carnal as many declare?

The scriptures from which we have been quoting are the same that Paul commends Timothy for knowing, and declares them to be profitable for reproof, and for correction, and for instruction in righteousness. The apostles would not be long in silencing a preacher who did away with the Old Testament.

How men who have any knowledge of scriptural exegesis can apply, 2 Tim. 3: 16-17 to New Testament scripture, is beyond my ken. It refers solely to the Jewish scriptures and tells us they are profitable for teaching—"doctrine." It is a mistake to think our doctrine is all found in the New Testament. Many things we must learn from the Old Testament or not learn at all, "For correction and instruction in righteousness." Will they not correct our ideas of singing and teach us right doing in that line? Righteousness is right

doing. "He who does right is righteous." John says.

Why discriminate upon the subject of instruction and say we must not learn about the subject of praise to God, but may learn all about His regard for obedience to His commands?

May we learn what He will accept for righteousness but not what He will accept as praise? If they are for correction, and instruction, why not let them correct our psalmody and singing? I know of nothing so foolish among our brethren as the idea some have of throwing away the instruction of the Old Testament in the divine life.

These sacred oracles certainly have the unqualified endorsement of Paul, and by what authority we refuse their instruction I cannot tell.

Has the Holy Spirit of this dispensation, rejected the Holy Spirit of that? I trow not.

Having noticed the things recorded for our learning, in those scriptures given by inspiration of God for correction and instruction in righteousness; we will now look for wisdom to David, whom God endorsed as a man after His own heart. Speaking as a prophet of the time when God shall bring His people from Bashaw, and from the depths of the sea, he said:

When the singers went before,

The players on instruments followed after;

The damsels among them playing on timbrel,

Bless ye God in the congregation,
The Lord from the fountain of Isreal.

—Ps. 68: 22 and 23-26.

When music charms the ear, then bless the
Lord from the heart.

But David is more explicit in his later psalms,
saying:

“Praise ye the Lord,
It is good to sing praises unto our God,
It is pleasant,
For praise is comely.”

—Ps. 147: 1.

He then gives reasons for praising Him; because He buildeth up Jerusalem; healeth the broken in heart; telleth the number of stars; lifteth up the meek, etc., and then tells us how to sing, saying:

“Sing unto the Lord with thanksgiving.”

This describes what ought to be the spirit of the heart while we sing; but not the manner of singing. This he explains in the next sentence: “Sing praise upon the harp to our God.”

This is an inspired definition of singing. Therefore when inspiration says, “Singing and making melody in the heart to the Lord;” (Eph. 5: 19), “Singing with grace in your heart to the Lord,” (Col. 3: 16), we know what it is to sing, without going to the Greek word, “*ado*,” which Pickering defines “to sing, to play upon a musical instrument.” For we find the same inspiration has de-

fined the word long years ago—before He gave the injunction—He gave the definition through David, saying, "Sing upon the harp to our God."

This tells how the singing which God will accept is performed, "Upon the harp."

This is farther explained in another psalm:

Praise ye the Lord;

Sing unto the Lord a new song,

His praise in the congregation of saints."

This is an exhortation to sing; but explaining how it is done he says, "Let them praise His name with the pipe," "Let them sing praises unto Him with the timbrel and harp." Ps. 149: 1-3.

With these psalms fresh in the memory of the great pupil of Gamaliel, we can understand the meaning of the above passages, and know what Paul meant, and what he expected them to do when he counseled "*singing*" in the churches at Ephesus, and Collosse; and why he used the word "ado" which contains within it simply a celebration in poetry; and does not confine us to a system of vocal music as some suppose.

Also the Psalmist describing the goodness of God in Ps. 148; calls upon the people and all the intelligence above to praise Him, saying:

"Praise ye the Lord,

Praise Him from the heavens,

Praise Him in the heights,

Praise Him all His angels,

Praise Him all His hosts."

Then naming nations, hills, earth, fire, kings, beasts, young men, maidens, he says:

"Let them praise the name of the Lord;
For His name alone is excellent." (Ibib.)

Then speaking of His goodness to the children of Israel, and to all His saints, He turns from nature to the children of His grace, and says

"Praise ye the Lord,
Sing unto the Lord a new song."

And then tells them how to sing the new song, in the congregation of the saints.

"Let them sing praises to Him with the timbrel and harp." (Ps. 149: 1-5).

A man would be a poor exegete who would claim that sun, moon, hills, earth, angels, etc., are all in the same place.

I can conceive of nothing more clearly defined than the above injunction of the Psalmist.

He calls upon the sun, moon and stars to praise God; but does not say where nor what on. He calls upon the beasts and all cattle to praise God; but does not say how. So also he calls mountain, rain, etc., to praise Him, but tell of no methods.

He calls upon the saints and all His people to praise His name, and sing His praises, and tells them how to do it.

Sing praise unto Him with the timbrel and harp."

He expressly says it shall be done upon the cymbal, and harp, and psaltery, etc., in the congregation of the saints; or the public assembly.

Notice, the instruments were not to praise God; but man was to praise God upon them. Nor were they to sing; but man was to sing His praise on instruments of music—to praise God with them; and that, "In the congregation of the saints."

The manner of praise was clearly defined, by singing upon instruments of music. And two places were enumerated where it should be done by the "ye" addressed.

1st. In their private homes; "upon their couches."

2nd. In the congregation of the saints, or in the public assembly.

Concerning our home privileges there is no disagreement; although there is neither precept nor example in the whole Divine record for using an instrument to gratify the flesh. They were commanded to be used for praise.

We only disagree concerning our church privileges, notwithstanding the clearness of the injunction of David, to sing praises to the Lord with timbrel and harp in the congregation of the saints, —wherever the saints congregate.

This clearly defines the manner of singing in the public assembly in order to make melody in the heart, and give acceptable praise to the Lord.

If this refers to the time of David then our old argument concerning the church beginning under Christ is a failure. If we are right there were no saints at that time. No saints under the law to congregate. A saint is one sanctified and refers only to those under the gospel.

But David as a prophet referred to the coming dispensation, and tells us that songs with instrumental accompaniment will be acceptable praise from the "Children of Zion," when assembled in the church of the saints.

If David were a prophet as Jesus, and the apostles declare, and spoke by the Holy Spirit, he certainly said that in the gathering of the saints in the congregation of the Lord, the "Children of Zion" shall use instrumental music for the praise of the Most High. Then those who object are resisting the Holy Spirit.

If by the "church of the saints" he did not mean those under the New Dispensation, then what did he mean? There were no saints under the Old Dispensation. Were these injunctions prophetic? I can't see how we can otherwise understand them. If they were, the controversy is ended with believers; and he who is following the Holy Spirit in the prophets is walking by faith.

When David said by the Holy Spirit:

"Let the children of Zion

Be joyful in their King."

—(Ps. 149: 2.)

Did he refer to Christ and the saints? To the kingdom everlasting; of which he speaks in Ps. 145: 11-13.

A man who doubts this has not studied prophesy to much advantage. If he referred prophetically to Christ as King and His subjects as the "Children of Zion" then he says:

"Let them praise His name on the pipe,

Let them sing praise unto Him

With the timbrel and harp."

—(Ps. 149: 3).

That this is so clear to anyone, not anxious to sustain some pet dogma, it would seem useless to make farther argument upon it.

I shall therefore assume that David who speaks of Christ in the first person, saying, "Thou wilt not leave my soul in hell," etc., speaks of Him in this place as the King of Zion's children. The term saint belongs to the gospel dispensation and none suppose Paul in Ro. 1: 7 referred to those of the Jewish synagogue; but to the children of God by faith in Jesus Christ. Let us now attempt an exegesis of the last psalm.

I. By the pronoun "Ye" David calls upon all who receive the psalm to praise the Lord.

II. Where their praise is to be rendered, "In His sanctuary," "In the firmanent of His power." This must mean wherever He has a sanctuary; and wherever His power is revered.

III. What He shall be praised for,
"His mighty acts.
According to His excellent greatness."

IV. How it shall be done.
"Praise Him with the sound of the trumpet,
Praise Him with psaltery and harp,
Praise Him with timbrel and pipe,
Praise Him with stringed instruments and
organs,
Praise Him upon the loud cymbals,
Praise Him upon the high sounding cymbals."

V. Who shall praise Him, in this way: "Let everything that hath breath praise the Lord."

"Praise ye the Lord."

All creation, mankind everywhere, whoever would praise Him is authorized to praise Him upon the psaltery and harp. Not commanded to do it at our homes simply; but "In His sanctuary." If God has a sanctuary among us, there may *this* praise be rendered.

"In the firmanent of His power."

All who are in the atmosphere of His reign, may praise Him then on stringed instruments and organs.

If God by His prophets has given us this privilege; and the privilege has never been revoked; what man below the pope of Rome, would dare to take it from us?

That we have not misapprehended David we refer you to the following Psalms 33: 2-3 and 81: 1-4 and 92: 1-3 and 108: 1-3 and 144: 9.

They explain, that, what the Jews called "singing," was done upon instruments of music. It also explains what Paul, who was a Jew, reared under the instructions of David, meant by the word, "*sing*," in his admonition to the saints. Eph. 5: 19 and Col. 3: 16.

But those opposed admit the Psalms favor instrumental music; but claim we are not under that dispensation; and therefore they furnish no authority on the subject.

They therefore reject the foregoing argument and ask for New Testament precept, or precedent.

We shall consequently omit further examination of the old scriptures; and will now seek to ascertain if Jesus, and the apostles, endorsed the practice of praising God with instruments of music, as taught and practiced under that dispensation. If we find their unqualified endorsement of it, as practiced by the Jews, we can certainly control, if not compose our own conscience, when practiced by the saints under the dispensation in which we live.

Before proceeding with our New Testament arguments, we will schedule the points over which we have passed.

I. If God has spoken, His word must be obeyed. That word is the end of all controversy.

If He has not spoken, and any man objects for conscience sake, he makes his conscience the law of life to another; and interposes an article in our creed on which the law of the Lord is silent, and violates our bond of union. If he attempts to divide the church upon an untaught question, for where there is no law there is no transgression," he is a heretic and after the second admonition should be rejected.

II. That it was the scriptures of the Old Testament Paul recommended to Timothy for doctrine, for reproof, for correction, and for instruction in righteousness; and to the Roman brethren testified, that, "Whatsoever things were written afore time, were written for our learning;" therefore since the New Testament has enjoined praise without telling how, or the manner of such praise; we can legitimately go back to the former dispensation, and to the record of the past to know what will be acceptable to God, whom we love to think the same yesterday, today and forever.

III. That it was practiced both in the Jewish and patriarchal dispensations with Divine accept

ance; not only in praise and thanksgiving, but also in solemn sadness.

IV. That the prophets of the Lord did invoke a blessing, and the spirit of prophesy, by instrumental music in the hands of minstrels; and God heard them, and sent upon them the spirit of prophery in rich abundance.

V. That in the temple dedication by Divine arrangement the praise was given upon an hundred and twenty trumpets, and all manner of instruments of music. And this was acceptable to God, as was testified to, by the descent of the cloud to the most holy place.

VI. That it was the order under the old dispensation; and it was the subject of prophsy concerning the New, indicating the praise of the saints in their congregations.

VII. That the manner of singing was upon instruments of music; and any command given by a Jew would carry with it the idea of instrumental accompaniment, unless it was expressly stated that the singing should differ from the prevailing custom.

We shall next see what we find in the New Testament from Christ and the apostles.

CHAPTER XLII.

NEW TESTAMENT PRAISE.

At the time of Jesus and the apostles David and his psalms were held in the highest esteem, and a quotation from them was the end of all controversy; while Christ ranks them with Moses and the prophets. (Luke 24: 44).

Also, after the day of Pentecosts, the apostles often alluded to them as an acknowledged authority; not only by the Jews, but also by all the church. Since they were held in such high esteem—"being read every Sabath in the synagogues"—it cannot be doubted but their injunctions concerning praise to God, were carefully carried out in the public devotions of the Jews in all their synagogue worship. It cannot for a moment be supposed that they could attempt to sing the psalms of David, the sear, from which we have been quoting, while holding David as a prophet in the most profound respect without using instrumental accompaniments. We therefore feel confident in assuming that in their temple worship; and in every synagogue where David was sung, instrumental music accompanied their songs. With all the

teachings of the Old Testament upon the subject, this could not have been otherwise. Therefore where Christ prayed, and where the apostles worshipped—where the Divine One stood up to read; and where His disciples offered sacrifice; there the cymbal, the harp, the cornet, and all manner of stringed instruments and organs mingled their sounds with the human voice in giving,

“Praise to God for His Goodness,
And for His acts unto the children of men.”

And that, without any protest from Christ against the practice, or any allusion to the evil thereof. There can be no doubt but it was used in temple worship in the days of Christ, and if sinful, as some suppose, why was it not driven out by the Messiah with the money changers?

But who has failed to notice the tenacity with which old forms and prejudices cling to us, when passing from one system to another.

A Presbyterian uniting with the Methodist carries with him his old style of prayer, and worship; and a Methodist meeting with a Baptist carries with him all his Methodistic peculiarities, save those only to which he was converted, and were the cause of his change of associations. So it is in the Christian church, where men have gathered from all the different denominations. You can easily distinguish from what party they came, by their peculiar manner of worship, and

form of prayer; while they are one in conversion; the design of baptism; faith in the Crucified, and all questions taught.

So when the Jews were converted to Christ, their form of worship, manner of praise, and of prayer, would of necessity be brought with them into their christian worship, unless by special legislation they were excluded.

The truth of this corollary is made clear by the fact that they did bring in their customs, and judaizers, taught the saints to keep the law; and legislation was necessary and promptly given by inspiration. If they cling to the law, they would cling with greater tenacity to David and the prophets in their praise service. And especially since the Book of Psalms was held in the highest repute by the early fathers. While Paul wrote against the authority of Moses over Christ's disciples he has not left a syllable against David. Circumcision was ruled out, while prayer and praise were encouraged, without any instruction upon the manner. Therefore we must conclude that the former manner would continue.

If circumcision were to continue without any instruction upon the manner, and we could ascertain the Jewish manner of circumcising would we doubt the correctness of the act? Then since praise was continued from the prophets without any correction being given; if we ascertain what was

acceptable then, and transferred without objections or corrections; I see no argument by which it could be set aside as unchristian under apostolic instruction. Since God requires praise, without defining it in the gospel, can we be in error by taking such illustrations of acceptable praise, as were given under the Old Dispensation, and was most likely transferred from that to the New without any remonstrance by the Holy Spirit. And would not he be counted "wise above what is written," who today decrys in the church what the apostles accepted in silence? "*Where God is silent we will be silent*" is the pledge of our fellowship and will we break it?

Will we speak against that which the apostles endured without a protest?

Thus reasoning *a priori* we conclude—with no testimony to the contrary—that instrumental music was transferred from the Jewish synagogue, from which the apostles made many converts, to the "Congregation of the saints"; and, that praise to God was unchanged by the acceptance of Christ. (See Tim. 3: 16).

Can I be counted less than a covenant breaker, if I ignore my pledge to God, and the brethren and propose to be more wise than the apostles, and disrupt the church of God upon a subject they passed in silence; and thus mar the body of the

crucified without any Divine warrant for my assumption?

"Alas for poor human nature,"

"It is so weak" even in great men.

But as still stronger evidence we have the apostles, unqualified endorsement of the Psalms from which we have been quoting.

Writing to the saints at Colosse Paul says, "Let the word of Christ dwell in you richly, with all wisdom, *teaching and admonishing one another with psalms and hymns and spiritual songs.*"

The psalms then used were the Psalms of David and the apostles recommend them not only for teaching; but, should any err from the truth they may be used for admonition.

To admonish is the first step of church discipline; therefore the psalms are not only recommended by Paul for wholesome doctrine—"teaching"—but also for church discipline.

"All scripture is given by inspiration of God." Such were the psalms. Timothy knew them from childhood.

With the other scriptures they are "profitable for doctrine; for correction; for instruction in righteousness." (1 Tim. 3: 16.) "If any do err from the truth," in singing, "and one convert him he has saved a soul, and hid a multitude of sins," (Ja. 5: 19) in the contentions of many. If he can find no other scriptures from which to teach and

admonish he may go to the inspired psalms, which is here by the Holy Spirit authorized to be used for that purpose.

But the instructions he must give from Psalms is not the kind he desires to give; and himself rejects the Divine teaching; and raising the puerile cry of "my conscience" he beclouds the Divine light by rejecting such scripture as does not agree with his whims. Can such be sound teaching in the church of God? Can he who places his conscience—(or ignorance)—above the scriptures which Paul says, may be used for teaching and admonition, say that he would not "Lord it over God's heritage?" Must I respect a brother's conscience when placed in opposition to the word of God?

But some may ask even more than this, and refuse to hear any but Christ himself. Well, let us hear what Christ says upon this perplexing subject. Will any refuse his teachings, or will they set at naught His counsels? If we find He has indorsed the use of musical instruments in praise will that satisfy the conscience of those opposing it? Let us see what we find.

When John on Patmos was receiving the revelations of his Lord; he saw the Lamb standing in the midst of the beasts, and the elders, take the book. Then all the beasts, and the elders, fell down before him "*Having everyone of them harps,*

and golden vials full of odors which are the prayers of the saints," etc. (Rev. 5: 8-9).

"A Lamb stood on Mt. Zion, and with him a hundred and forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven as the voice of many waters; and as the voice of great thunder; and I heard the voice of harpers harping with their harps; and they sung a new song before the throne." (Rev. 14: 1-3).

"And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass having the harps of God, and they sung the song, the song of Moses, the servant of God; and the song of the Lamb. (Rev. 15: 1-3).

These discriptions are either facts or figures. If facts they show that the enjoyments of instrumental music are not fleshly as some affirm; since nothing fleshly shall enter before the throne of God; but among the glorified everything shall be the highest type of spirituality. If a man does not enjoy such music it is not because of his spirituality. When it is too late he may find himself unprepared for the enjoyments of that spiritual inheritance. If the above is a declaration of facts.

But if it is a figure then it is Christ's endorsement of instruments, in the worship of the saints

on earth. Could He introduce a figure of glorified raptures, the enjoyment of which were forbidden in our pilgrimage here?

What a shock it must have produced upon the sensibilities of John, if for half a century, he had been preaching against harps, and harping, as belonging to the dispensation of the flesh; now to behold them in the most rapturous praises of the glorified presented by Christ as a figure of their enjoyment. Could Christ use a figure, showing the highest rapture of the redeemed was in the enjoyment of sinful pleasure? This cannot be construed, but as an endorsement of praise and worship, with instruments of music.

Unless, like some now just ready to cross, they are "*harping*" without harps, against the use of harps in Divine worship.

I affirm therefore that we have the endorsement of Christ, for instruments of music in His church on earth.

The use of such a figure, shows it was practiced by those to whom the figure was given, or it would have been to them no illustration of pleasure.

What a caricature on the wisdom of Christ, to picture the marriage of the Lamb, if marriage had been denounced by the apostles in the church for fifty years, as carnal and unholy. How strange!

Just before the departure of John up to heaven

he was exiled to Patmos, and there he saw visions of the church to the end of the world. And passing the mist to the city of gold, he saw the saints gathered home around the throne of his Lord; singing praises and honor and glory to God and the Lamb forever, and ever; evermore; with harps in their hands; harping, amid the voice of waters, and thunders, as nature joined with the redeemed in giving loud sounding praise to God the Most High. How would that vision fall upon those whom he had taught all his life that such singing was sinful.

Think of Brother Ben Franklin, just before his transition, arousing from a comatose state and saying to those watching, "I have just had a vision. I have been up to heaven, and saw the saints in their glorified state. They sang with a voice like many waters, murmuring, gushing, rushing; and roaring, with thunder notes like trumpet sounds, singing alleluia, and praise be to God and the Lamb; honor, and majesty, and dominion, and power, evermore and evermore. And they had harps in their hands and organs to play with all." "Stop! stop, Brother Ben," they would surely break in, "Either your preaching or your vision is of the devil." So I know John had not been preaching against harps, for the spirit of God would not give a vision of sin in the skies.

Here we might rest having found it in the church by a fair deduction from reasoning *a priori*. It was practiced under apostolic supervision and without any objections to its continued use.

Jesus himself heard it in the temple, and worshiped with the harp, the psaltery, etc., sounding; while the people praised God upon stringed instruments and organs.

2nd. That the apostles not only worshiped in the synagogue where they were used, and from which they were transferred to the Christian church; but they also endorsed David's psalms as the basis of teaching and admonition; which are full of instruction for the use of such instruments in the "Congregation of the saints."

3rd. That Christ Jesus when He appeared in vision, endorsed its use in such a way as to be proof positive that it was favored by John, and used in the primitive church.

Can any more be asked? Would not any addition to the argument weaken it by superfluity? What Christian ordinance is supported by stronger proof?

And yet the argument is not complete till we have found positive injunctions for its use; which puts the conscience on the other side, and turns their favorite passage as a captured battery against them, and 1 Cor 8 would bear upon the other side.

Guided by the Holy Spirit, Paul in his letter to the church says, "Let the word of Christ dwell in you richly, in all wisdom, teaching, and admonishing one another in psalms, and hymns, and songs spiritual; singing with grace in your hearts to the Lord." (Col. 3:16).

Speaking to yourselves in psalms, and hymns and songs spiritual; singing and making melody in your hearts to the Lord." (Eph. 5:19).

The words used must have been well selected since the choice was made by the Holy Spirit.

"Which things we speak, not in words which man's wisdom teacheth, but which the Holy Spirit teacheth." (1 Cor. 2:13).

To know the mind of the spirit we must know the meaning of the words he uses, whether upon the subject of Christian baptism or church psalmody. Let us therefore pause to look up the meaning of the words in the passages cited.

That neither of them is a thoughtless expression is evident from their similarity; being written to two different churches.

By putting the passages together we find they are to speak to themselves (one another) in certain ways which are designated as, psalms, and hymns, and songs, while the character of the songs is to be spiritual. The result of this speaking shall be teaching and admonition; and shall be conducted in such a manner as to produce "grace,"

and "melody," in the heart. That which produces this effect upon the heart is by the apostle called "singing."

Paul's ideas of singing were obtained from Jewish teaching and practice, and were therefore in harmony with Jewish ideas. If he meant anything else than Jewish practices, he would have explained that meaning in his letters to the churches. Therefore whatever means they used to produce this peculiar melody in praise he here calls "singing," would be the meaning in the mind of the apostle. Let inspiration therefore, define the words inspiration uses whenever possible.

David in giving instructions how to sing in the "Congregation of the saints" says,

"Sing praise unto Him

With the timbrel and harp." (Ps. 149: 3,)

As a Jew Paul used the word with Jewish meaning; which meaning must be learned from Jewish teaching, and practice. David was the great teacher in music, and in the above passage, explains the manner of singing; and therefore Paul did not have reference, simply, to the human voice.

Praise the Lord with harps,
Sing unto Him with psaltery,
With an instrument of ten strings.
Sing unto Him a new song;
Play skillfully with a loud noise.

—(Ps. 33: 2-3.)

See also Psalms 92: 1-3 and 144: 9.

These by inspiration define the manner of singing; and Paul with Jewish prejudices, would use the term singing with Jewish meaning as set forth in Jewish standards.

This agrees with Pickering's definition of the Greek word used by Paul; "*ado*," to sing, "to play on a musical instrument."

"Sing unto the Lord our strength,
Make a joyful noise unto the God of Jacob."

"Take a psalm;

Bring hither the trumpet;

The pleasant harp and the psaltry;

Blow the trumpet in the new moon,

At the time appointed, on our solemn feast
days;

For this is the statute for Isreal,

A law of the God of Jacob."

—(Ps. 81: 1-4).

That I am right in the above interpretation of the word is clear, from the fact that John, when speaking of singing a new song, says, it was done with harps in their hand, and he uses the same word (*ado*) which Paul here uses. (See Rev. 5: 9 and 14: 2-3 and 15: 2-9).

This shows the apostolic use of the word, and how singing was done. Paul commanding them to sing; and John giving an example of the manner of singing, viz., "With harps in their hands."

David also explaining it to be with instrumental accompaniment. Surely this ought to put an end to the strife. Especially since this is the only word used as authority against instruments in song.

We have thus by inspiration sustained the definition of Pickering of the word Paul used; and both scripturally and philologically we have shown that the apostle had as much reference to instrumental, as to vocal music.

But in the passages cited there are three other words used, of which few have any idea of the difference between them. In my early travels I found no man who could give a distinction between a song, a hymn, and a psalm.

The bible uses the three as distinct and those wishing to understand the bible, should know the distinction.

These words used by Paul are nouns—the names of something designated by the name used. The philological meaning of the terms must be had, or we can never know how to produce the effect required.

What is a psalm, a hymn, or a song? This must be answered by the lexicons; not by speculation.

Song is from *odee*, which Pickering defines, “an ode, a poem, a song.” Grove defines it, “a song, ode, verse.”

It is the thing to be sung, and refers not the manner of singing. If you have a poem you have a song, whether sung or unsung. The poem itself constitutes the song. The term is so used by all, and so understood.

But what is a hymn? Can we make clear the distinction? What is the meaning of the word used in the passage, and translated hymns?

Webster says hymn is from *humnos*. "The word primarily expressed the tune, but it is used for the ode or poem."

It is not the modern use we wish; but the primary meaning. How did the apostles use it? The English of it means to hum. A song hummed is a hymn. It is a song sung without the cherring notes of instrumental music.

See Pickering's Greek Lexicon.

Psalm is from *psalmos* from *psallo*.

See Webster's English Lexicon, late edition.

It means playing and singing to the psaltery, harp or other stringed instruments.

"Its original meaning was to touch, to play on stringed instruments, to cause to vibrate." (Pickering).

Psalma means an air played on a stringed instrument, a song accompanied by the harp.

Psalmos, a psalm. originally meant the twang of a bow string.

From that it came to mean the twitching of the chords of a stringed instrument into musical harmonies; and then into accompaniments to hymns.

The song or poem arranged to be thus sung, soon obtained the name of psalm, as by metonymy we call a house for church meetings, a church.

This whole family of words has reference to instrumental music; and it is impossible to have a psalm without an instrument. You may sing hymns or read songs without an instrument, but a psalm you cannot have. The instrument is in the word just as certainly as immersion is in the word *baptidzo*. Therefore when the apostle permits a psalm he gives license for instrumental music.

“How is it then, brethren? When ye come together, every one of you hath a psalm, hath teaching, hath a tongue, hath a revelation, hath an interpretation? Let every thing be done unto edifying.” (1 Cor. 14: 26).

With such license from an inspired apostle, shall I keep back those who have been educated in such music from calling it forth in praise to God? I have a tongue but no hymn. Some have a doctrine; and some have an exhortation, while some have only a psalm. Shall I step between them and the Holy Spirit, and command silence when God has commanded their service?

"I will sing with the spirit and I sing with the understanding also." (1 Cor. 14: 15).

The word here rendered "will sing" in both places is *psallo*.

Grove defines it "to touch, strike softly, to play on the harp, to praise, to celebrate."

Pickering defines it, "*psallo*, to touch gently, to touch or play on a stringed instrument, to cause to vibrate, to play."

From the above it is certain this passage furnishes but little consolation to those whose consciences are defiled. It is very hard to get the human voice into the passage at all while it is impossible, utterly, to get the instrument out of it.

This passage has been the "shiboleth" of the sound men of the reformation; and it has been amusing to note the stress they put upon the word "sing;" and with what triumph they have quoted it in defense of their dogma; when the apostle literally said, "I will play upon a stringed instrument with the spirit; and I will play upon a stringed instrument with the understanding also."

If I am not correct in this, I will give up the whole argument on baptism, and say nothing can be learned from the use of words.

"When ye come together each one of you hath a psalm."

The psalm indicates the presence of an instrument; the "coming together" indicates the church assembly. What God has joined shall man separate?

But let us come to the "Old Reliable" passage and see what it teaches, "singing and making melody in your hearts to the Lord." (Eph. 5: 19).

On this passage there has been much noise. Had there been any "lightening," I would have thought it thunder, but as there has been no light manifest it must have been an earthquake and came from below instead of above. "God was not in the earthquake."

Let us forget the noise for a moment while we try its strength.

"Singing and making melody."

Here are two distinct actions expressed by two distinct participles. Just as distinct as "repent and be baptized." The Greek expression is *adontes kai psallontes*.

The first is the present participle of *ado* and as we have shown means to sing to an instrument—with instrumental accompaniment.

That we were correct in our definition will appear in the examination of this passage.

The second is the present participle of *psallo*, which we have shown to mean to play an instrument as a harp psaltery or any stringed instrument. The literal rendering of the passage is:

"Singing and playing upon an instrument according to the heart."

The desires, impulses, longings or understanding of the heart.

The whole passage would read:

"Speaking to each other in a poem" read; "a hymn" sung in chorus, or a solo; "or a psalm" sung with instrumental accompaniment. "Singing and playing unto the Lord according to the heart's understanding."

You sing and play, not for fleshly enjoyment; but because the heart is aglow with Divine love.

I have given the literal meaning of the apostolic injunction. Both words used express vocal and instrumental strains combined; but the one is used to express the preponderance of the vocal; while the other expresses a large preponderance of the instrumental, if any vocal can be found at all in it. But the manner in which they are used by the apostle shows that the two acts were distinct in his mind—vocal singing and instrumental playing. The expression harmonizes perfectly with the former part of the passage in which he gives them their choice between reading an ode—a poem; or singing a hymn; or with harp rendering a psalm. He then adds, "Let the singing and playing be unto the Lord according to the heart."

But in scripture usage heart usually refers to the understanding—the judgment.

In the parallel passage (Col. 3: 17) he adds: "Whatsoever you do, in word or deed"—singing or playing—"do all in the name of the Lord Jesus, giving thanks unto the Father by him." Word or deed means expression or action. Song read or hymn sung is expression—word; and psalm played is action—deed—the acting of praise with instrumental strains; and this he refers to as "word or deed"; "Singing and making melody" or playing.

But as a further demonstration of the correctness of my position I would call attention to the fact that the word "hymn" is only used six times in the New Testament. Twice in its present form in the passages above quoted; where it is used as distinct from the word psalm; and once in the future tense where it is rendered "I will sing praise"; (literally "sing hymns,") and three times where it is used in the past tense; giving the history of past events.

The first is at the Lord's supper. They had gathered in an upper room where the simple feast was made ready. The passover was first eaten. Then the loaf was broken; and the cup was then passed. When all this was over the record of that wonderful event closes with the following: "And when they had sung a hymn, they went out into the Mount of Olives." (Matt. 26: 30, Mark 14: 26).

It will be remembered that this was in a private room. Instruments of music were then kept for public use, and were not found in private homes; and therefore, this act of praise must be without them; and the historian calls it an hymn. Had instruments been provided, and had the publicans and fisherman been trained to use them, as was the temple choir, it would have been called a psalm.

Adam Clark tells us it is certain from the universal consent of Jewish antiquities that this hymn was composed of Psalms 113, 114, 115, 116 and 117, termed by the Jews "*halel*." (Notes on Matt. 26: 30).

Ah! It was one of the psalms they sung. Then why not call it a psalm? Why this distinction by inspiration? The only answer is, that, anciently they, only, who were trained in the use of harps, etc., could play them; and as they were restricted principally in their use to temple worship, the untrained fisherman and publican apostles, must render their song of praise in a solemn chant, during their private devotions in an upper room. Hence a psalm sung without an instrument is not a psalm; but a hymn, though it be one of what Christ calls David's psalms."

The remaining place where hymn is used is when Paul and Silas were cast into the "inner prison." "And at midnight they prayed and

sang praises (*humnos*) unto God." (Acts 16:25). Literally *sang a hymn*.

It was not a psalm because they were in an inner prison; in the stocks, having been beaten; and their devotions were private—there is no law for instruments in private devotions—and their song of praise could not have been a psalm; though it was most likely one of David's odes of devotion; and therefore the record calls it just what it must have been, "a hymn" (*humnos*.) How strangely accurate is inspiration in the use of these three words.

"Is any among you afflicted let him pray. Is any merry let him sing psalms." (Ja. 5: 13.) Let him *psallo*. Literally play a harp or stringed instrument. I wonder if our very conscientious brethren will be as anxious to carry out this injunction of the Holy Spirit, and let the merry have an instrument and sing a psalm, as they have been to make their strong prejudice, a weak conscience, and lay it down as a creed for their brethren.

Since brethren have broken their pledge—our bond of union—and have not been silent where they claim God has been silent; will they now break the other part of that pledge and refuse to speak where God has spoken? "Is any merry let him sing a psalm." The happy do it on the other

shore and who art thou, that would lord it over God's heritage, on this side of the river.

"Sing aloud unto God our strength,
Make a joyful noise unto the God of Jacob;
Take a psalm and bring hither the timbrel;
The pleasant harp with the psaltery;
Blow up the trumpet in the new moon;
In the time appointed on our solemn feast;
For this is a statute for Israel;
A law of the God of Jacob."

—(Ps. 81: 1-4.)

Israel did not die at the cross with the law. God said, "I will make a new covenant with the house of Israel." (Jer. 31: 31.) Then it is Israel under the new covenant. Paul argues that we under Christ, are the true Israel of God; and the mark of our citizenship is the circumcision of the heart in the spirit. If I am right, then the statute for Israel reaches to us; and commands us to use instruments to make a joyful noise when we sing aloud unto God our strength.

With a brief schedule of our New Testament argument we will conclude this present chapter.

I. From the Jewish synagogue it was transferred to the congregations of the saints; as it was commanded to be used wherever the saints congregate; and there it was used without a protest from the Holy Spirit in the day of the apostles. And as direct legislation was given upon

every subject of Jewish practice not designed to continue in the church of Christ; therefore we have Christ and the apostles giving their silent endorsement of the practice.

II. The unqualified endorsement of the Holy Spirit of those scriptures that teach the practice; and the placing of the psalms of David on the list of authorities in the church, to be used not only for instruction; but also for discipline, ("admonition") without discrimination, and therefore, the instruction of these psalms, upon this subject, cannot be ignored.

III. We have found that Jesus by a figure to John on the Isle of Palmos, did endorse the use of harps in worship. And by the use of such a figure to John, it is clearly shown that they were in use in the church in the days of the beloved disciple; and had never been objected to in the church of the apostles.

IV. The command to sing was given with the Jewish interpretation of the word in the mind of the apostle; and he therefore expected the church to carry out the Jewish practice, which was defined by David as being done with instrumental accompaniments.

The Holy Spirit also used a word with that same meaning embodied in itself; in which there can be no mistake.

V. That in the distinction made by Paul between hymns, and psalms, he authorized the use of instrumental music in the worship of the church.

That the word as used by him has no other meaning, except as distinct from singing without instruments.

VI. That it is positively commanded by the apostles and thus authorized by the Holy Spirit under the gospel dispensation. This should end the controversy. "Where God speaks we will speak."

ADDENDUM.

The proof reading has been poorly done. I shall correct only where the sense is made obscure.

Page 65, line 19 for spirits read spirit.

" 68, " 6 for pertain read pertains.

" 77, " 11 for Buddhism read Buddhism always.

" 89, " 5 for teaching read treachery.

" 113, " 7 for make read makes.

" 113, " 14 for hate read hates.

" 129, " 2 for ~~summary~~ summary,

" 132, " 19 for attributss read attributes.

" 190 and 191, *passim* agapa read agapee.

" 200, line 8, for spoken by read spoken to.

" 206, " 14, for are lost read or lost.

" 206, " 19, for Father read fathers.

" 214, " 16 and 24 for was read were.

" 223, " 8 for anathanes read anathemas.

" 225, " 16 for man's read men's.

" 240, " 23 for ~~brilliant~~ read brilliant.

" 241, " 4 for Beloveth read Beloved.

" 253, " 23 for hear read here.

" 257, " 13 for Steven read Stephen always.

" 259, " 11 for diakoneo read diakonos.

" 260, " 6 for " " "

" 261, " 18 for diakonos " " "

" 262, " 2 for diakoneo read diakonos.

" 262, " 7 for diakoneo read diakonia.

" 279, " 23 for Selisia read Seleucia.

" 286, " 16 for pass read passed.

" 289, " 1 for give read gave.

" 301, " 4 for radiant read valiant.

" 304, " 2 for adversity read adversary.

" 332, " 24 for Deut. 13 read Deut. 18.

" 342, " 14 for helps read helps for.

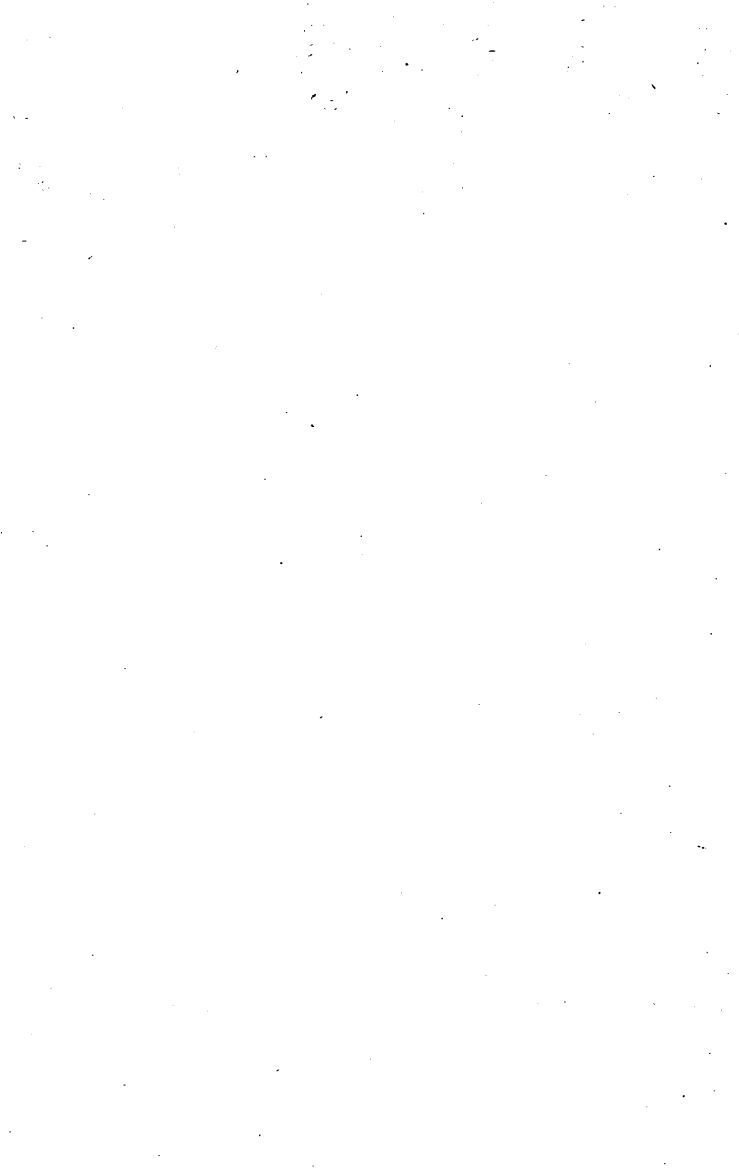
" 364, " 13 for developed read is developed.

" 374, " 26 for attention read attraction.

" 384, " 10 for wanting read wanted.

" 400, " 14 for enjoying read envying.

" 419, " 17 for portions read portions of.



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